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LIGHT, KNOWLEDGE, TRUTH.



SHIAISM EXPLAINED

BISMILLA HIR RAHMA NIR RAHIM

BISMILLA HIR RAHMA NIR RAHIM SHIAISM EXPLAINED

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- (i) And abuse ye not those whom they invoke beside God lest they abuse God in transgression without knowledge. (6)
- (ii) No compulsion be in religion. (2)
- (iii) And obey God, and obey the Prophet, and be ye on guard, but if ye turn back, know ye then, that Our Messenger (Mohammad) is bound only to deliver a clear announcement (on Our behalf). (5)
- (iv) And call thou unto the way of the Lord with wisdom kindly exhortation and dispute with them in the manner which is the best. (16:17)
- (v) And hold ye fast by the cord of God all together and not divided (among yourselves). (3:10)
- (vi) "Verily I, I (alone), am God: There is no god but I: worship thou (only) Me, and establish prayer for My remembrance!" (20:1)
- (vii) Recite thou (O' Our Prophet Muhammad!) that which hath been revealed unto thee of the Book and establish prayer; verily prayer restraineth (one) from filth and evil and certainly the remembrance of God is the greatest (duty of the believers); and God knoweth what ye do. (29:45)
- (viii) O' my Son! establish prayer and enjoin the good and forbid the evil, and be patient against what befalleth thee; verily this is the task of steadfastness." (31:17)
- (ix) And say not of those who are slain in the path of God that they are dead; Nay, (they are) living, but ye perceive not. (2:14)
- (x) Reckon not those who are slain in the way of God, that they are dead; Nay! alive they are with their Lord but sustained. (3:169)

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HAZRAT ALI (A.S.) SAID:

He alone will enter Heaven who has Maarefat
(Knowledge) about us and about whom we have
(Maarefat) Knowledge. In Hell will he go who
denies us and whom we deny.

BISMILLA HIR RAHMA NIR RAHIM

SHIAISM EXPLAINED

P R E F A C E

Shias—the followers of the Holy Prophet (S.A.) and his pure infallible progeny the Ahle Bait have been a target of unwarranted criticism since the very early days of Islam. The criticism is neither based on sound reasoning nor on facts, but is the outcome of ignorance and prejudice.

The present book 'Shiaism Explained' is being presented to the readers to acquaint them with Shia beliefs on one hand and to remove baseless doubts regarding the same. In this matter recourse has been taken to Quran and Sunnah i.e., the Word of Allah and the word and deed of the Holy Prophet (S.A.).

The Trustees hope that the book will prove to be useful in dispelling the doubts with regards to Shia beliefs and so pave a way towards better understanding of the Shia sect finally resulting in bridging the gap existing between the two major sects of Islam viz. Sunnis and Shias.

May Allah, the Al-Mighty grant every Muslim the strength to grasp the facts, to adhere to the Righteousness and help to sink the avoidable differences existing in the rank and file of the Muslims.

Trustees

Peermahomed Ebrahim Trust

Karachi-5.

15th Ramzan 1392 A.H.

24th October 1972 A.D.

BISMILLA HIR REHMA NIR RAHIM

(In the Name of Allah the Beneficent, the Merciful)

SHIAISM EXPLAINED

INTRODUCTION

All praise is God's, the Lord of the worlds and peace and blessings be on the best of His creation, the Last of His prophets and messengers, the Chief of the former and the latter ones, the Intercessor of the sinners, the Mercy unto the Worlds MUHAMMAD and his pure and the Infallible progeny.

Those who have studied 'Shiaism' even to a small extent will agree that it is the most misrepresented, the most 'misinterpreted' and consequently the 'most misunderstood' religious sect of Islam in the world. The Christian missionaries, Western historians, orientalist and other writers who are notorious for their antagonistic rather malicious propaganda against everything Islamic and have presented it in a most defaced form, could not be expected to lift the veil from its face and enlighten the world about what it really means.

As regards the so-called liberal-minded among the western historians almost all of them have assigned political causes to the Schism in Islam and its division

into two major Sects. Not only that. Among the muslims themselves while some are regrettably ignorant of the facts about it, the others—some of whom are supposed to be sufficiently well read have either adopted the policy of keeping silent or if they say or write all anything about it, it is never unbiased, and especially those educated in Western countries usually bypass it, saying that it is a thing of the past and doing so they expect themselves to be called 'liberals' and call others fanatics.

by the universally acknowledged authorities and nothing has been included therein unless and until confirmed by several references and cross—references to the original sources.

The foremost thing, however, for a correct approach to a judgement of the genuineness of any religion or faith is the grasp of the factual position of that religion or faith which has led its followers to profess that religion or faith.

Consequently, Shiaism has remained and still remains unexplained inasmuch as whatever has so far been said about it correctly is almost in Arabic or Persian and, therefore, inaccessible to those who cannot read these languages, especially the ones who are really in search of truth in this respect, not to speak of those who turn to English language wherein useful or informative literature about 'Shiaism' is unfortunately very meagre or incomprehensive. And as for as the efforts on the part of some Shia Scholars to present the real side of the picture in Urdu are concerned they are totally ignored by the majority of even religious-minded Muslims, taking it invariably only a religious propaganda by the Shias.

In Islam the Holy Quran is the best authority and the Word of Allah is the final judgement on it. The religion prescribed by Allah in the Holy Quran, is acceptable to Allah. This is such a clearly manifest command that none believing the Holy Quran to be the Word of Allah can dare reject it on any plea. This being accepted, no Muslim can ever reject or refuse to accept the Holy Prophet of Islam (S.A.) as the Last Messenger of Allah and those of his traditions, which are unanimously acknowledged by the whole Islamic world to be his and only his words. It is, therefore, incumbent on every Muslim, male and female to follow both.

Said the Holy Prophet (S.A.) :—

"I leave behind me amidst you two great things 'The Book of Allah' and my Ahle Bait'. Should you remain attached to these two, never, never shall you go astray after me, for verily these two will never be separated from each other until they meet me at the 'Spring' (of Kauthar)".

(Tafsire Kabir, Tafsire Durre Manthur and others).

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"The likeness of my 'Ahle Bait' is that of the Ark of Noah. Whatsoever gets into it is saved and whatsoever turns away from it, is drowned and lost."

"I and Ali are of the same Divine Light",

"I am the City of knowledge and Ali is its Gate".

"O' Ali? thy flesh is my flesh. thy blood is my blood thou hearest what I hear and thou seest what I see, save that there is no Prophet after me".

"O' Ali! thou art to me as Aaron was to Moses, Husain is from me and I am from Husain."

The main object of publishing this booklet, is nothing else than to explain 'Shiaism' and put its true picture before the English reading public.

While no effort has been spared to explain the faith called Shiaism through all possible means and apart from those intelligent ones whose sagacity is unquestionable the people of average level of thinking are also expected to understand what it actually means. There may, perhaps, be some to whom it may still remain a riddle and the explanation furnished here may also appear to be an enigma. To such people it would suffice to quote an Urdu verse of Allama Iqbal who says :

"The point regarding the unity of God is not inexplorable,

But if there is a temple in your mind what should we say."

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To think that this humble effort is an attempt to induce the readers other than the Shias to apostatize their cult and come to the fold of Shiaism will be quite a far fetched idea. To those who still think so the following verse of the Holy Quran which refutes such a notion, will be a sufficient answer :—

"Unto ye be your religion, and

Unto me my religion" (109:6)

The above verse quite clearly declares that while there is no way for any compromise between the right and the wrong, there could be no compulsion in conviction, either.

To injure the feeling of any one is not only far from the Shia faith but also beyond the Moral Code of every religion, and human dignity.

While explaining Shiaism some favourable comments have also been offered, inter alia, wherever necessary in defence of the faith and nobody would deny this right to any one belonging to any religion. Moreover, when the literature like the 'Apology for Idlers' and even the 'Defence for Opium Takers' has not only been tolerated but has also been appreciated, there is no reason to believe that a purely religious literature produced for serving a noble cause could in any way be called intolerable only because of some provisions made therein for defence of a particular people professing a particular faith.

In the end it is hoped that this humble effort will be received by one and sundry with the same zeal with which it has been brought out and will also

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serve the purpose it is published for. This book has been written with a good intention, in a good faith and for the sake of good only, and the reward of the doers of good does not go in vain as Allah has declared in the Holy Quran :

*"Verily God suffereth not to go in vain
the reward of the doers of good." 9 : 120*

As will appear from the title page this book has been published by the Trustees of Peermohamed Ebrahim Trust, Karachi who have brought out some other publications on various subjects, particularly on the spiritual side of the life of man to the generosity of Allah's creatures at a definitely below the cost price as they have done in the present case.

Sincerely as they believe in every word of the Holy Quran, the trustees feel convinced that the labour of love invested in their publications brings to them tremendously more valuable gains than the fat profits available through commercialisation of such endeavours. It will be deemed sufficient compensation if the series lead the readers to attain to a vista of the vastness of bounties, including knowledge, so magnificently placed at the disposal of man or empowered him to acquire for the distinct benefit of his physical as well as Mental Health and sublime Happiness, as a sage has put it. "The bounties of Providence are doubly blessed for the material benefit as well as still the higher benefit of grateful attitude they engender on the spiritual level." As for their own recompense the promoters are staunch believers in

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the form of supplication laid down in the Holy Quran thus :

"Our Lord" : Give us good in this world and good in the Hereafter and save us from the torment of the (Hell) Fire." (2 : 201).

The good that occurs to those who do good to Allah's creatures, ranges in recompense to a thousand and even more times in this world and in the Hereafter in accordance with the Holy Writ :

"Those who believe and do good deeds, for them shall be a recompense incessant." 95 : 6

And again :

"Is the recompense for good aught but good." (55:60)

Trustees
Peermahomed Ebrahim Trust,
Karachi-5.

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BISMILLA HIR RAHMA NIR RAHIM
SHIAISM EXPLAINED
SHALTOOT EXPLAINS HIS FATWA

Translated By

Mohammad Amir Haider Khan

Maharaj Kummur of Mahmoodabad

The historic Fatwa of great Aalim, Sheikh Mahmood Shaltoot, Head of the Al-Azhar University at Cairo, endorsing the permissibility of Muslims following the laws not only of any of the four Sunni Imams, but even those of the Ja'fari (i.e. Shia) school of Jurisprudence, marks an important and unprecedented step forward in the direction of all Muslim unity, solidarity and integrity. It is due to this broad-minded outlook and magnanimous spirit on the part of Shaikh Shaltoot on the one hand and the late-Ayatullah Burujurdi on the other, that a new institution known as the "Darul-Taqrib bain-al-Mazaahib-il-Islam" (Society for close co-operation between the Islamic schools of thought) has been founded with the object of bringing the Islamic sects together and putting an end to disharmony and discord. The late-Ayatullah Burujurdi was so deeply concerned about the progress of this new institution that even on the day prior to his death, having recovered momentarily from a severe heart attack, he inquired at length about the institution's activities from its General Secretary, Aqa Shaikh Mohammad Taqi Qummi who happened to be in Iran at the time.

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The bold and statesmanlike Fatwa of Shaikh Shaltoot accords to the Shias, for the first time in history, the recognition which has always been their due. The Fatwa has, at last, paved the way towards closer understanding and true Islamic brotherhood between the Sunnis and Shias throughout the world.

Although critics and detractors from many quarters continue to attack the fatwa or point out imaginary fallacies and inconsistencies therein, the brave and wise Shaltoot firmly stands on his ground with the conviction that, after all, his opinion on this matter is perfectly right, and we wish him all strength to defend the cause of unity by which every Muslim must faithfully abide.

The Name-i-Aastaan-Quds has recently published certain questions put by one Abu'l-Wafa Mo'amedji (an Arab Christian) together with the answers thereto by Shaikh Shaltoot. The questioner first relates how his upbringing from early childhood in a Shafe'i household predisposed him towards the love of 'Ali' as a result of which he married in a Shia family which believes in the necessity of removing sectarian differences.

In the first question he asks the meaning of certain words in the first passage of the Fatwa, "any of the schools of Islamic law which have been reported through authentic sources and whose ordinances have been formulated in their respective books." He wants to know whether "the schools" are confined to the four acknowledged schools of

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Sunni law, or comprise other schools and sects as well. To this the Shaikh replies that it is clear from the context that the expression is meant to apply to all the schools and is not confined to the four Sunni schools only. He adds, "It is my considered opinion that every Muslim has a right to follow any of the various schools of Islamic law which are derived from authentic sources and formulated in their respective books. He also has a right at any time to change one school for another." The expression, "their respective books" has been used because sometimes the rival sect, while reporting the ordinances of another sect, are apt to distort the meaning of the other Jurists.. Hence the laws of a particular sect must be gathered from the books of that particular sect or school. The expression "reported through authentic sources" indicates in respect of ancient authors, the accepted and time-honoured criteria for the authentication of traditions in each school or sect, such as the attribution and certification of traditions and their verification. In respect of modern authors it refers to a correct appreciation of traditions by comparison of various manuscripts and printed versions of each of the authorities and by a critical examination of the same.

The second question the learned questioner asks or is what the Shaikh means by the words "like all the schools of the Sunnat" and whether the Shaikh regards the Shias as one of the Sunni Schools.

To this the Shaikh replies in the affirmative, and asserts that he has used the word Sunnat in its broad, literal sense and not in its narrow, technical meaning. He assents that the Shias, like the Sunnis, claim to follow the Sunnat of the Prophet. No Shia can say, "I admit that this tradition is authentically traceable to the Prophet and yet I do not follow it."

The differences of opinion that sometimes occur whether between the Sunni sects inter se or between the Sunnis and Shias, are due to disagreement about the proof of the hadith. On this point, reference may be made to what the late Shaikh Muhammad Husain Al-e-Kashiful-Ghata (the Shia Imamia scholar of Iraq) has said in some of his books, in which he has proved his point by means of a logical syllogism. He says:—

- A. Major Premise: It is incumbent upon us to obey every command, tradition or custom which has reached us from the Holy Prophet.
- B. Minor Premise: Such and such command, tradition or custom has reached us from the Prophet.
- C. Conclusion: On the basis of these two statements, no Shia can say that he will not obey the command, tradition or custom.

The Shaikh continues:

From the language of my Fatwa it is amply clear that I consider it permissible for every Muslim to follow the Shia law in the same way as it is permissible for him to follow any of the other four schools of Sunni law, or to adopt the Shia law on any point on which he may agree with the opinion of a Shia Jurist, I have stated in the conclusion of my Fatwa that the Divine religion cannot be confined to any particular school, creed or sect and that the Imams of the sects are Mujtahids, acceptable to God, and therefore, anyone who is not himself a Mujtahid may join the Taqlid of them on any point, provided he consider such point to be authentically derived and correctly formulated.

The third question probes into the probability or improbability of the success of the Shaikh's efforts towards a unification of the sects, and points out that while many polemical books are being published which attack the fundamentals of rival sects, the efforts for unity and harmony can hardly be expected to succeed. The questioner alludes to Shia books such as Al-Ghadeer, Tuhfat-ul-Akhbar, and Ebqaq-ul-Haq, but, curiously enough, omits to mention the mischievous writings of such Sunni authors as Ibrahim Jabahani or Shaikh Muhammad Khizri.

To this Shaikh Shaltoot rightly replies that it is irrelevant to the subject of his Fatwa. This is a matter, says the Shaikh, which relates to the manner in which the various sects seek to win proselytes their way of thinking.

I agree with Shaikh Shaltoot because it is common knowledge that in the propagation of their creed, adherents of one creed freely criticise those of the other. One has only to make a reference to international magazines like the Islamic Review, the Muslim Digest etc., to get a good idea of the fact that the Quadianis, the Wahabis and the Sunnis freely criticise each other. It is not only the Shias who indulge in such criticism. On the contrary, their criticism in the course of the propagation of their creed is never found lacking in support from references to be found in the Sunni authentic books.

From : "ALAMDAR" Monthly June, 1962.

PUBLISHER'S NOTE

The Trustees of the Peer-mahomed Ebrahim Trust, have undertaken to present to the general public good reading matter, suited to their physical, mental, moral and spiritual needs. The sensational pornographic reading material that goes by the name of literary production in the market has served to waste the whole social milieu, so that the restraints on social conduct are ever-more being relaxed, with resultant undiscipline in the home atmosphere, no less than in the wider fields of human activities outside the home. If such a situation is allowed to go on flourishing unchecked a veritable hell on earth is the natural outcome, as we are witnessing in the waves of crime sweeping over some of the so-called civilised countries of the West which are already affecting us. "BACK TO RELIGION" is now the watch-word of the saner elements among them. It is with this sense of perturbation that the trustees have embarked on the venture of publishing books, which are calculated to offset the baneful effect of low-grade, anti-social forms of reading material, and to inculcate a taste for and appreciation of sound and healthful mental food.

No commercialisation is aimed at by this venture, as would be apparent to even the most superficial observer, from the standard of prices of the books, which are fixed below the actual cost, and that too, because free distribution of books depreciates the worth of the same in the eyes of the general reading public and are also waste.

The Trustees, are conscious of the fact that in spite of all precautions on their part to avoid errors if something goes amiss in the form of errors of judgement involuntarily for no one can be in a position to comprehend the entire field of knowledge on any subject. Of one thing they can assure the discreet readers, to wit, that the material for reading is being presented with the best of intentions for the benefit of the public and for the pleasure of the Almighty Allah. If any reader finds anything which contradicts this objective, his observations in this behalf shall receive the maximum possible care to redress any any remissness that may be pointed out as having crept into the reading matter with the best of wishes for the reader, we remain.

BISMILLA HIR RAHMA NIR RAHIM

SHIAISM EXPLAINED

CHAPTER I

SHIA—WHAT IT MEANS

Literally the word Shia means the follower or the helper. It is used in both the singular and the plural forms, and also for both the males and the females. But according to the Quranic diction and that of the Holy Prophet's (S.A.) tradition it particularly stands for the followers of Hazrat Ali (A.S.) and those who have a special love in their hearts for his descendants and believe in their 'Imamat', so much so that if this word is now used even without any particular reference it will only mean the very same persons.

What we have said above has also been authenticated by Ibn-i-Khaladun at page 138 of his famous Muqaddama. Says he: "Don't think that the word Shia stands only for its literal meaning that is the companions of the Holy Prophet (S.A.) and the people who lived in the period nearest to that of the Holy Prophet (S.A.) himself and professed the same faith as, according to the expert of Islamic ecclesiastical law and the Muslim philosophers of religion, it also stands for the followers Ali (A.S.) and his descendants."

When was the word Shiah particularized for the followers of Ali (A.S.)?

You may perhaps, think that this word came to use particularly for the followers of Hazrat Ali (A.S.) and his descendants much after the inception of Islam and when those friendly to the holy family of the Prophet of Islam (S.A.) had become large in number

and spread to various cities, simply to distinguish them from other Muslims. But this is only a far-fetched idea, because if you study the traditions of the Holy Prophet (S.A.) closely, you will come to know the fact that this name for the friends of his holy family came to use with the very inception of Islam and was given to them by the Holy Prophet (S.A.) himself, who gave them this name, according to the diction of Holy Quran wherein it has been used at various places especially and particularly for such persons only. However to get further clarification please read the following traditions of the Holy Prophet (S.A.) carefully:

THE TRADITIONS

(1) Zamashkhari in his famous book, 'Rabiul Abrar' quotes the Holy Prophet (S.A.) as under:

"Said the Holy Prophet (S.A.), 'O' Ali on the Day of Final Judgement I shall hold fast to Allah and you will (in turn) hold fast to me and your descendant will hold fast to you. And their followers will (similarly) hold fast to them. Do you know where shall we be sent in this way?'"

In the above tradition the actual words used are "to catch hold of the girdle" of which in the Arabic language, are generally used for holding fast to or the full following.

(2) It is contained in 'Sawaiq-i-Mohrriqah' that Tabrani has quoted the following tradition of the Holy Prophet (S.A.) on the authority of Hazrat Ali (A.S.).

Said the Holy Prophet (S.A.), "O' Ali, when you and your followers will go before Allah all of you will be in full agreement with Him and He will be in full agreement with you all, whereas your enemies will be presented before Him when He is in a state of rage, and in manner that their hands will be tied to their neck".

According to Ibn-e-Hajar-e-Makki, the author of 'Sawaiq-i-Mohrriqah', Tabrani has further quoted on the same authority that the Holy Prophet (S.A.) thereafter copied with his own hands the manner in which the enemies of Ah (A.S.) will be presented before Allah on the Day of Final Judgement. But a most amusing thing on the part of Ibn-i-Hajar-e-Makki the author of 'Sawaiq-i-Mohrriqah' is that by the followers of Ali (A.S.) he has meant the Sunnis notwithstanding this and several other clear traditions of the Holy Prophet (S.A.) in this regard. However as to how he came to this conclusion is best known to himself. Whether he takes Sunnis and Shias and for that matter both the sects as one and the same, or if in his opinion the Sunnis have surpassed the Shias in the love and following of the family of Holy Prophet (S.A.) i.e. 'Ahle Bait' is beyond our knowledge and we are at a loss to understand it.

(3) Thereafter Ibn-i-Hajar-e-Makki has made a reference to Hafiz Jamalud-Din, who has said on the authority of Ibn-i-Abbas that when the verse "Verily, those who believe and do good deeds, it is they who are the best of creatures"—(98 : 7) was revealed, the Holy Prophet (S.A.) said to Hazrat Ali (A.S.): "The people referred to in this verse are you and your followers."

When you will go before Allah. He will be in full agreement with you and will be in full agreement with Him". He said further "And your enemies will go before Him in a State of grumbling and He will be angry with them, and their hands will be tied to their necks".

The above verse is the eleventh verse quoted by Ibn-e-Hajar-e-Makki out of those quoted by him with regard to the unique position of the Holy family of the Prophet of Islam (S.A.) i.e. 'Ahle Bait' and stands after the verse "And verily I am the Most Forgiving into him who repenteth and doth good then he did continue to follow the right guidance" which is one among others revealed to him about his Holy Family.

(iv) Thereafter Ibn-e-Hajar-e-Makki quoting the verse "And soon will give thee thy Lord that thou shalt be will pleased"—(93 : 5) has referred to the book, 'Manaqib' by Ahmad wherein the latter says as under:

"The Holy Prophet (S.A.) after reciting this verse to Hazrat Ali (A.S.) asked him as to whether he was not happy with the position that in the Paradise he should be with him (the Holy Prophet S.A.) and his descendants and their followers should be on their right and left.

(v) It is said that Tabrani has quoted the following Tradition of Holy Prophet (S.A.)

"The Holy Prophet (S.A.) said to Hazrat Ali (A.S.) that the first four persons to enter the Paradise will be the Holy Prophet himself Hazrat Ali (A.S.) and his two sons, Hasan and Husain (A.S.). He also said "Our Shias will be (behind us) to our right and left"

(vi) Dailami has quoted the above Tradition as under:—

Says he : "The Holy Prophet (S.A.) told Hazrat Ali (A.S.) that Allah had already pardoned him, his descendants, the r followers as also the friends of their followers."

(vii) It is also said on the authority of Darqutni that the Holy Prophet (S.A.) said to Hazrat Ali (A.S.) "O' Abul Hasan ! Be it known to you that you and your Shias will go to Heaven".

(viii) Umme-Salma (R.A.) also says, quoting the Holy Prophet (S.A.) that he said to Hazrat Ali (A.S.) : "You and your companions will be in the Paradise."

(ix) The above confirms with what Ibn-e-Athir has said in his book 'Nihaya' under the title 'Q.M.H.' on the authority of Hazrat Ali (A.S.) says he: "The Holy Prophet (S.A.) said to Hazrat Ali 'Verily' you and your Shia's will go before Allah in a state that you will all be happy with Him and He will be happy with all of you, while your enemies will be angry with Allah and Allah will angry with them and their hands will be tied to their necks."

(x) Thereafter, Ibne-Athir has also quoted Hazrat Ali (A.S.) saying that the Holy Prophet (S.A.) showed him with his own hands how the hands of his enemies and the enemies of his Shias will be tied to their necks.

(xi) Suyuti explaining in his Tafsir Durr-e-mansoor the verse "Verily, those who believe and do good deeds it is they who are the best creatures". (98:7).

Has said that Ibn-e-Asakir has said on the authority of Jabir Ibne-Abd-Allah that the latter and some others were once sitting with the Holy Prophet (S.A.) when Hazrat Ali (A.S.) also came to him. The Holy Prophet (S.A.) seeing Hazrat Ali (A.S.) said "I say on Oath of the One to whom I owe my being that he (meaning Hazrat Ali (A.S.) and his Shias will be successful on the Day of Final Judgement. And according to Jabir Ibne-Abd-Allah the above-mentioned verse was revealed to the Holy Prophet (S.A.) the very moment.

(xii) Suyuti has also said on the authority of Ibn-e-Adi, who has quoted Ibn-e-Abbas as under:—

When the above verse was revealed, the Holy Prophet (S.A.) said to Ali (A.S.): "You and your Shias will go before Allah on the Day of Final Judgement in a state that you will be happy with him and He will be happy with all of you."

(xiii) Suyuti has also carried from Ibn-e-Murduwaih who has quoted Hazrat Ali (A.S.) as follows:

"Said the Holy Prophet to me: Didn't you hear the verse "Verily, those who believe and do good deeds, it is they who are the best creatures"? In this verse the reference is about you and your Shias. Mine and your promised place is the spring of Kanthar. When the people professing other faiths of the followers of other Prophets including mine will be called before Allah for accounting of their deeds, you and your Shias will also be called there. But you will come in a state that the faces of all of you will be shining."

(xiv) It is mentioned in Ghayatu'l-Maram that Maghazali has quoted the following tradition on the authority of Anas Ibn-e-Malik who has said:

Said the Holy Prophet (S.A.) "Seventy thousand persons from my followers will go to the Paradise without questioning of their deeds." He then turned to Hazrat Ali (A.S.) and said "those persons will be your Shias and you and their Imam."

(xv) In the same book the author has carried from Maghazali, who has described following incident on the authority of Kathir Ibn-e-Zaid:

"Aghmash once went to Mansur when he was taking up the cases of cruelty. When Mansur saw Aghmash, he asked him to come forward and sit near him. Aghmash replied that wherever he sat was the central place. Thereafter he quoted the following tradition of the Holy Prophet (S.A.). Said he: "I have heard on a good authority that the Holy Prophet (S.A.) once said to his companions: "Gibrael had just come to me and told me to use cornelian in my finger ring. He said that was the first stone which stood a witness to the unity of Allah to my being a Prophet and to the succession of Ali according to my will, to the Imamate of his descendants and to the fact that they will all go to Paradise."

(xvi) In the same book it has been carried from Muwaffiq on the authority of Salman Farsi (A.R.), who has quoted the Holy Prophet (S.A.) as under:

"Said the Holy Prophet (S.A.) to Hazrat Ali (A.S.), "O Ali, wear a ring on your right finger, by doing so

you will be counted among the Muqarrabin (nearest to Allah)". When Hazrat Ali (A.S.) asked him as to who were the Muqarrabin, he replied : "Gibrael and Michael". And when Hazrat Ali (A.S.) asked the Holy Prophet (S.A.) as to which stone he should use in the ring, the Holy Prophet (S.A.) replied: "Use the Cornelian, as the mountain of that stone has stood a witness to my being a Prophet and to your being my successor according to my will. That stone has also borne testimony to the Imamat of your descendants and to the fact that you, your friends and their followers will go to the Paradise."

The above were only a few drops from the endless sea of bounties which the Traditions of the Holy Prophet of Islam (S.A.) have brought to us with regard to the friends of Hazrat Ali (A.S.).

Our main object by reproducing these traditions which, without an iota of doubt, have shown the correct position and status of the Shias of Ali (A.S.) and his descendants, that is the 'Ahle Bait' or the Holy Group is not only to make known to our readers as to what happy tidings they carry for them from the Holy Prophet (S.A.) although they have to be committed to memory by all the Muslims, and every Shia has the right to be proud of them. Nevertheless, we want to bring home to our readers the real status of the Shias in the religion of Islam as mentioned by the Holy Prophet (S.A.) himself.

However, it would have been clear now that the word 'Shia' stands for the friend of the Holy 'Ahle Bait' and the one who stands for the safeguard of their

honour even at the cost of his life and nothing else and that this name was given to such persons by the Holy Prophet (S.A.) himself, and is used in the same meaning and in the same sense upto this day. Therefore, no Muslim having any sense of religion would say for a moment that to bear this name is a crime or to have enmity with and hatred for person inheriting such a name and having the qualities connected therewith is justified. The question arises as to when this scourge started and how this poisonous plant took its roots in the Islamic Society.

Note : (1) It is on account of these traditions that some of the high Scholars of the Sunni Sect have claimed to be Shias such as Shah / Abdul Aziz Dehlavi.

Let us therefore, discuss this very point first in the next chapter.

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CHAPTER II

THE GENESIS OF SHIAISM

Although we have already discussed the inception of Shiaism in these pages in the light of several traditions of the Holy Prophet (S.A.) and that should suffice to satisfy almost all the muslims about the advent of Shiaism in Islam. yet let us discuss it at a little more length and also mention some other authentic sources of the earliest period in order to remove confusion, if there is still any in the mind of any one of them.

It is no wonder if we say that invitation to Shiaism and the invitation to Islam started on one and the same day. When the verse "And warn thou thy nearest kin" was revealed to the Holy Prophet (S.A.) he called 'Bani Hashim' to the foot of the Faran Hills and proclaimed; "There is no god but Allah" and when after trying to put the fear of God into them asked them; "Who is the one among you who by coming to my help wants to become my brother and inherit my 'Khalifat', after me"? There was no reply whatsoever from the audience except from Hazrat Ali (A.S.), who promptly stepped forward,

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and promised to do what the Holy Prophet (S.A.) had asked for. Hazrat Ali (A.S.) was asked by the Holy Prophet (S.A.) to sit down and repeated the invitation twice again, but there being no response from any one even then except from Hazrat Ali (A.S.), the Holy Prophet (S.A.) then announced: "This Ali (A.S.) is my brother (in faith) and my inheritor. He will be my 'Khalifa' among you after me. Therefore, you should listen to him and obey him." (Hadith Dawat-i-Zul-Ashira Abul Fida, Ibn-i-Kathir, Jabir also carried by historians, such as Gibbon W. Smith and Amir Ali etc.).

In this way the invitation extended by the Holy Prophet (S.A.) to the Faithful to become Shias of Ali (A.S.) started the very day and side by side with the invitation to believe in the Unity of Allah, and his Prophethood. On this ground Abuzar Ghaffari, who is the fourth or the sixth person to come to the fold of Islam is called the first Shiah of Hazrat Ali (A.S.).

To prove what we have said above we won't say anything further but would rather suffice to cite the following historical records.

(i) Muhammad Ali Kurd in his famous book *Khetatush-Sham* (Vol. 5, pp. 201—206) has recorded that a group had become well-known by the name of Shias of Ali (A.S.) even during the life time of the Holy Prophet (S.A.) The foremost among them was Salman Farsi, who used to say that he and other like him while accepting the faith had also before

the Holy Prophet (S.A.) taken oath to love and follow Ali (A.S.) Ibne Abi Talib.

(ii) Similarly Abu Saeed Khudri used to say that the Holy Prophet (S.A.) had commanded the believers to act upon five things, but they unfortunately took only four and gave up the fifth. When he was asked to enumerate the first four of them, he enumerated Namaz (Prayer), Roza (Fasting), Haj (Pilgrimage) and Zakat (the fixed Poor-rate).

When he was further asked as to which was the fifth that was given up by the later believers he named the belief that Ali (A.S.) was the vicegerent of the Holy Prophet (S.A.) i.e. Imamate. When he was asked as to whether the fifth was also made incumbent on the believers by the Holy Prophet (S.A.) he replied in the affirmative.

Abu-Zar-Ghaffari, Ammar Yasir, Huzaifa Ibn-nun Nahabi, Khuzema Ibn-e-Thabit, Abu Aiyub Ansari, Khalid Ibn-i-Saeed Ibnul Aas and Qais Ibn-i-Sad Ibn-i-Ibada have also confirmed the above fact.

Muhammad Ali Kurd has also recorded that the view taken by some historians that Shiaism is the invention of Abdullah Ibn-i-Saba alias Ibn-i-Sauda is far from fact and only a whimsical idea, and also the result of their ignorance of the Shiah Faith. Further, he says that if one comes across how the learned persons among the Shia's and their Scholars have kept themselves aloof and clear off his faith one will certainly be convinced of the correct side of

the Shia's faith and the falsehood of ones previous notion. (Tarikhush Shia).

Mohammad Ali has further clarified that Shiaism, without doubt, had originally started in Hijaz, where the followers of Abdullah Ibn-e-Saba had also taken their foot hold and impersonated as Shia's. He has concluded that starting in Hijaz the Shiaism gained momentum there in the first century (A.H.).

It may not be out of place to mention here that Mohammad Ali Kurd is neither a Shia nor a Pro-Shia's.

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CHAPTER III

THE PROGRESS OF SHIAISM

The event of the Holy Prophet's (S.A.) taking oath of loyalty from his followers to Hazrat Ali (A.S.) at Ghadeere Khum, was the last physical guidance he gave to the believers, but it was as momentous as important.

The Holy Prophet (S.A.) ordered the halt at a time when there was obviously no chances for it. 'Khum' where the order was given was a junction of roads having only a few trees. The day was hot and the heat of the desert was at its climax. The Holy Prophet (S.A.) commanded the faithful to clear the place of thorns and made his camel sit there. Allah had apparently ordained the event to take place at a cross roads, and the pilgrims were about to take different tracks to reach their destinations. As such He wanted them to hear the Holy Prophet (S.A.), and also to carry his command which was actually the command of Himself as will appear later here, to all those who were not present at the meeting, meaning His Command to be conveyed to each and every Muslim.

Just before the Holy Prophet (S.A.) commanded the faithful to stop at 'Khum' and assemble to hear him,

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the verse "O' Our messenger (Mohammad S.A.) deliver thou what hath been sent down unto thee from thy Lord ; and if thou dost it not, then (it will be as if) thou hast not delivered His message (at all)" (5 : 67). had been revealed to him. So an improvised pulpit was prepared by putting the back-saddles one over another for the Holy Prophet (S.A.) to stand and deliver the message of Allah to the believers. From this one can easily derive the conclusion as to how high ranks the 'Khilafat' (Vicegerency) of Hazrat Ali (A.S.), that is, the fulfilment of the mission of the Messengership of Allah by the Holy Prophet (S.A.) rested with this, nay, it means that if this message of Allah had not been delivered by him to the believers and through them to all His creatures it would have been as if His message had not been delivered at all.

For those who are used to drink deep at the fountain of knowledge it is easy to know as to why it was deemed to be so important and necessary. Was the keeping of the foundation of the faith the only duty of the Holy Prophet (S.A.)? Had he not to perform other duties such as enforcement of the Quranic Law judgement of cases in the light of the Holy Quran, collection and distribution of the Poor-rate, etc., etc. Who could perform duties after his departure from this world? Could a real substitute or the vicegerent of the Holy Prophet (S.A.) who was expected to perform these duties in the same manner, be dispensed with? No, therefore, one had to be selected and commissioned therefore prior to the departure of the Holy Prophet (S.A.) from this world ; and he had to be selected by Allah and

announced by the Holy Prophet (S.A.) himself during his life time. Hence the revelation of the above-mentioned verse and the 'Khutba' (sermon) later delivered by the Holy Prophet (S.A.).

The Holy Prophet (S.A.) went over the pulpit which was prepared in the manner mentioned above, and asked his audience: "Am I not better than the self of everybody present here?" When all of them said with one voice that he was, the Holy Prophet (S.A.) said with all the power at his command: "Of whomsoever I am the Lord, this Ali is the Lord." (Hadith-e-Ghadir-e-Khum).

From the above it is quite evident as to what position Hazrat Ali (A.S.) occupies in Islam. It is obviously only next to that of the Holy Prophet (S.A.). This explains 'Khilafat Ilahiya' for which the Holy Prophet (S.A.) took 'Baiat' oath of Allegiance for Ali (A.S.) from all the believers on the day of Ghadir.

It is recorded in history that after the speech of the Holy Prophet (S.A.) was over Hazrat Abu Bakr and Hazrat Omar stepped forward and felicitated Hazrat Ali (A.S.) with the words: "Congratulation, O' Ali: you have been made Lord of us and the Lord of every Muslim, male and female."

As soon as the 'Baiat' was over the following Verse was revealed:

"This day have I perfected for you, your religion, and have completed My favour on you, and chosen

for you ISLAM (to be) thy Religion" (5 : 3)

With this verse the Deen (Religion) was made perfect.

By the "Khilafat" of Hazrat Ali (A.S.) the favour of Allah was completed on the faithful, and also Islam was chosen for them by Allah to be the religion of the Faithful.

Had the above command regarding the Khilafat of Ali (A.S.) and his descendants been followed in letter and spirit all the Muslims would have been Shias today. But it was unfortunately done away with at ease, and the calamity took the Muslim masses by such a surprise that they could not raise their voice against it. After the departure of the Holy Prophet (S.A.) there was actually chaos, which subsided when Hazrat Abu Bakr was made caliph. How the believers could then be expected to follow the right path and stick to Shiaism? let alone fight for it. Only a few of them, who remained attached to it could not be called a group. They were either silenced or went underground with the seclusion of Hazrat Ali (A.S.); and the proclamation of Shiaism, became a far fetched idea or only a sweet dream for the time being. If at all it found its way to some big cities it was on a snails pace and, therefore, went unnoticed. Although it reached every small place and each tribe, yet it got there with the similar calm and quiet.

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CHAPTER IV

SHIAISM—ISLAM ORIGINAL

What has been said in the Previous chapters is, we hope, quite sufficient to prove that Shiaism is not what it is generally understood today, that it was ordained by Allah and accordingly commanded by the Holy Prophet (S.A.), that it conveyed the same meaning during his life time and that it conveys the same sense even today, which we have humbly tried to bring home to our learned readers. This is what the Shias are and this is what they believe to be ISLAM—'ISLAM-ORIGINAL' why they call it Islam-original has already been mentioned in the foregoing chapters and why do they include in it the love of 'Ahle Bait' and the belief in the 'Imamat' of the holy group of twelve including that of Hazrat Ali (A.S.) is mentioned below.

(a) The Holy Prophet (S.A.) has referred to the 'Imamat' of Hazrat Ali (A.S.) in the Hadith mentioned at (XIV) in Chapter I.

(b) The Holy Prophet (S.A.) before his departure from this world had openly and repeatedly made the

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following grisly announcements for the People to abide by them :—

(i) "Of whomsoever I am the Lord, this Ali is the Lord".

(ii) "I and Ali are of the same Divine Light."

(iii) "I am the city of knowledge and Ali is its gate".

(c) The Holy Prophet (S.A.) before his departure his finally declared :—

"I leave behind me amidst you Two Weighty (most important) things, The Book of God (The Holy Quran) and my Ahle Bait. Should ye be attached to these two, never, never should ye go astray, and never shall these two be separated from one another until they meet me at the Spring of Kauthar (i.e. Paradise)."

(Tafsir-e-Kabir, Tafsir-e-Durre Manthur and others)

(d) The Holy Prophet further announced :—

"The likeness of my 'Ahle Bait' is that of the Ark of Noah. Whosoever getteth into it is saved, and whosoever turneth away from it, is drowned and lost."

(e) The knowledge of the religion Islam has been classified into two sections, namely (1) Usool-e-Deen and (2) Furo-e-Deen, that is (1) The Roots or Fundamentals, or the Basics of the Religion and (2) The Branches or the articles of the Practice of the Religion.

'Usool-e-Deen' or the Fundamentals of the religion Islam originally announced by the Holy Prophet (S.A.) are :—

- | | |
|---------------|----------------------------|
| (i) Tawheed | The Unity of God. |
| (ii) Adl | The Divine Justice. |
| (iii) Risalat | The Prophetship |
| (iv) Imamah | The Divine Guidance |
| (v) Qiyamat | The Day of Final Judgement |

All the Sects and sub-sects in Islam believe in all the Fundamentals enumerated above except Imamah, which is left only to Shias to believe in besides the others. What is Imamah and why the Shias include it in the Fundamentals of the religion Islam is not so difficult to understand.

To know why 'Imamah' or, for that matter, 'Khilafah' according to the belief of Shias is an essential part of 'Usool-e-Deen', it is to be noted that the 'Khilafah' (Vicegerency of God) according to their belief is not a synonym of the word Caliphate which is now generally used in the meaning of the former, which is bestowed by Allah Himself and never, therefore, could be the choice of mankind. The institution called by man as Khilafah in Arabic that is, the political leadership or the rulership of the state, instituted by man, is quite different from the one established by the Divine Command through the Holy Prophet (S.A.).

The basis of this belief is that word 'Khalifah' in the verse "Verily, I (intend to) appoint a vicegerent

in the earth" (2 : 30) stands for 'Khilafah-e-Ilahia' and is not used in the sense for which it is generally taken today, for Khilafah-e-Ilahia could, as we have already said, never be the choice of mankind and that this choice exclusively rests with Allah. For this let us refer to Holy Quran itself.

Says it :

(i) "What ! do they distribute the mercy of thy Lord ? (It is) We who distribute among them even their livelihood in the life of this world and we did raise some of them above the others in rank, so that some of them may take the others in subjection." (43 : 32).

From the above it should be quite clear that the appointment of a guide and distribution of the mercy of God rests exclusively with Him. (Allah).

(ii) "And We took off from thee thy burden." (94 : 2).

This verse clearly refers to the Holy Prophet (S.A.) being given the helper in his cousin Ali Ibn-e-Abi Talib (A.S.). The appointment of Ali (A.S.) as the Vazir, i.e. the bearer of the Burden, was announced at the very outset of the Holy Prophet (S.A.) ministry, in the historic assembly of the leaders of the Qureish, which meeting is known in history as the 'Dawate-Asheera', i.e. the family Feast (Gibbon by W. Smith, Tabari, Ibn-e-Athir, Abul Fida and others).

(iii) Those who have been given the knowledge will say :

"Verily the disgrace this day and evil is upon the infidels." (16 : 27).

The term 'Oolul-ilm' in this verse which means those gifted with knowledge clearly indicates that there are some whom Allah has Himself gifted with knowledge and they could not be other than the Prophets of God and the Holy Imams who are Divinely commissioned to preserve and maintain the truth preached, in its original purity and fulness. For further explanation of the term also see Quran (3:6 : 3:18 ; 4:162 ; 29:46 and 58:11.)

The term is applicable in the first place to those whom Allah has Himself purified, that is, the Holy Ahle Bait (V. 33 : 33).

(iv) "And we sent not before thee but men (as our messengers). We revealed unto them: So ask ye the people of 'Zikr' (the Quran) if ye know not." (16 : 43).

'Zikr', is one of the names of the Holy Quran as well as the Holy Prophet Mohammad (S.A.) (15 : 9.)

According to the interpretation of the 'Ahle Bait' 'Zikr' here means the Holy Prophet (S.A.) and by 'Anlaz Zikr' the 'Ahle Bait' (that is the divinely chosen ones of the family of the Holy Prophet (S.A.) i.e., the Imam of every age is the Ahle Zikr of the age (Umdatul Bayan—commentary by Maulvi Syed Ammar Ali ; Translation of the Holy Quran (Urdu) by Maulvi Farman Ali ; Dure Manthur by Suyuti and Ibn-e-Murdawaih). In the every next verse the Holy Quran is called 'Zikr'. Thus 'Ahle Zikr' could be no other than the Holy Prophet (S.A.) and his Ahle Bait. (Commentary by S. V. Mir Ahmad Ali).

(v) "Remember the Day (of Judgement) when We will summon every people with their Imam (Leader)." (17 : 71).

The above verse continues thus : "Then whosoever is given his book in his right hand, then he shall read the books (with pleasure), and they shall not be dealt with (even) a shred unjustly."

As very correctly commented by S. V. Mir Ahmad Ali, 'There are two kinds of Imams—Imam guiding at God's command (21 : 73) and (32 : 24) and Imams inviting to Hell (28 : 41). The Imam referred to here is, therefore, no other than the one guiding at Allah's Command whose followers will hold their books of deeds in their right hand (with pleasure) and they shall not be dealt with (even) a shred unjustly.'

This is the Imamate and these are the Imams in whose purity and innocence the Shias believe and whose sanctity they keep above that of all others except that of the Holy Prophet Mohammad (S.A.), and whose following they include in 'Usoole Deen'. Whether in doing so they are right or wrong we leave to our learned readers to judge for themselves in the light of the verses of the Holy Quran quoted above. Nevertheless, their belief, let us say, stand to reason as whatever they say in support of their belief is no more than what the Holy Prophet (S.A.) said on the 'Divine Guidance' and accordingly interpreted by the 'Ahle Bait' or the 'Ahle Zikr' (the people of Quran). And as such to quote S. V. Mir Ahmad Ali, Shiaism is another distinguished name for the original Quranic faith, and therefore, 'it is nothing more or less than the Islam—Original.'

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CHAPTER V

THE MOST MISREPRESENTED FAITH

The most misrepresented and the most misunderstood faith is the faith called Shiaism.

It is only the malicious propaganda through which doubts are created in the minds of public against Shiaism, which is nothing but the 'Original Quranic Islam, every article of whose faith is based strictly on the Word of God and pure reasoning.

Do not the Shias believe in the existence of Allah preached by the Holy Prophet (S.A.)? Do they not believe in the Unity or Oneness of God which besides the Prophet of Islam (S.A.) is even preached by the Ancient Prophets? Are they polytheists or idolators against whom Islam's verdict is most clear cut? Do they not believe in 'Adl' (Divine Justice), 'Risalat' (Prophethood) and 'Qiamat' (the Day of Final Judgement)? Do they differ with other Muslims in respect of any article of faith relating to 'Usool-e-Deen' or the Fundamentals of the religion, Islam? The answer is pure and simple. They don't. What then remains is the 'Imamat' or the 'Divine Guidance', but as already explained in the foregoing chapters they base their

faith on it for the simple reason that it has been ordained by Allah and commanded by the Holy Prophet (S.A.). They profusely quote from the Holy Quran and the traditions of the Holy Prophet (S.A.) in support of what they say. Have they minted these verses of the Holy Quran or do they misinterpret these and the innumerable other traditions of the Holy Prophet (S.A.) in this regard? The verses of the Holy Quran are there and the traditions can if necessary, be Judged on merits.

The fact that the relevant verses and the traditions have been correctly interpreted goes without saying, because they have been interpreted by those whose knowledge of the Quran and the traditions cannot be challenged, because they have been referred to by Allah as 'Ahle Zikr' or the people of the Quran. The knowledge of Quran possessed by Hazrat Ali (A.S.) was, it has been unanimously agreed to unique. It was inherited by his de-cendants, the 'Ahle Bait' or the Holy Group who were the chosen people of Allah.

To whom other than the 'Ahle Bait' than should the Shias turn for interpretation of the original Faith?

Has not the Holy Prophet (S.A.) said? "I am the city of knowledge and Ali (A.S.) is its gate." Has he not said "O' Ali! your flesh is my flesh, your blood is my blood? Did not the holy Prophet (S.A.) command: "Of whomsoever I am the Lord, this Ali is the Lord?"

As regards the necessity of 'Imamat' in every age we have discussed it at length in Chapter III and therefore leave it at that.

THE INSTITUTE OF IMAMAT

It may be noted once again that the institution of 'Imamat' and 'Khilafat' is not identical with that which is generally called Caliphate as the former which is 'Khilafat-e-Ilahia' or vicegerency of God is bestowed by God himself and could never, therefore, be the choice of mankind. The institution called by man as 'Khilafat' is 'Amarat', that is the political leadership or the rulership of the State, instituted by man, and is quite different from the one established by the Divine Command through the Holy Prophet (S.A.).

To distinguish one from the other a celebrated Muslim Scholar S.V. Mir Ahmad Ali who says as under:

"The one who assumes such an authority (i.e. of Amarat), the Muslims have called him 'Khalifatul Muslimeen', i.e. the Ruler of the Muslims. No such Khalifa (Caliph) could also be the 'Khalifatul Rasool', i.e., the Successor to the Holy Prophet (S.A.); for any one who occupied the throne could never be the rightful successor of the Holy Prophet (S.A.), who has to be the 'Khalifaullah', i.e., God's Vicegerent on earth as was the Holy Prophet (S.A.) himself. Otherwise people like Yazid, the well-known brute in human frame, the historically acknowledged habitual drunkards and the naturalised libertines and the most licentious free lovers like Valid son of Yazid son of Abdul Malik and the others of the Omayyides, and the assassin Khalifs of the Abbases will also have to be acknowledged as the vicegerent of God succeeding the Holy Prophet (S.A.), which none in the world with common-sense would ever do."

To facilitate further the distinction between the two institutions he says:

"The Khilafat-e-Ilahia was the Prophetship and after the conclusion of the Prophetship with the Holy Prophet Mohammad (S.A.), it was conveyed to Imamat the divinely inspired heavenly guidance through the godly ones purified by God himself, who were born pure, who lived pure and who surrendered themselves in the way of the Lord in all purity, which historic fact is unanimously acknowledged by the Muslim World as a whole."

How far the Shias are right in believing in the Second Institution of Imamat can now be easily judged. Their faith and its origin is identical with the Islamic Original.

Islam to quote S. V. Mir Ahmad Ali, demands faith in these Holy Imams as in the Prophetship of God, as the All-Truthful, Holy and infallible guides, divinely commissioned for the preservation of verbal from and true meanings, both external and internal of the Holy Quran, the Final Word of God, as its authentic custodians and the divinely inspired interpreters and the correct models of godly life on earth to be copied by their devotees.

As regards the chain or the series of Imamat it starts with Ali (A.S.) Ibne-Abi Talib and ends with Mohammad Ibnul-Hasan Al-Mehdi, (A.S.) the last and the living Imam of the age.

DISTINCTIVE QUALITIES OF AN IMAM

For the distinguishing and distinctive qualities of an Imam the following verse of the Holy Quran,

which declares the actual position of the Imam and the Imam should be read carefully :—

"And remember when his Lord tried Abraham with certain words then he fulfilled them ; He said 'Verily, I make thee an Imam for mankind; (Abraham) said. And of my offspring? He said, My covenant reacheth not the unjust.' (2:124)

As will be seen the above verse declares the following points about Imam, that is, God's appointed leadership of mankind.

- (i) 'Imamat' is such an important post that is not conferred even upon great Prophets like Abraham without passing a special test effected by God Himself.
- (ii) God, Himself confers the designation and none else.
- (iii) That 'Imamat' is a covenant between God and the tested one of His own chosen ones.
- (iv) It is not promised indefinitely to go to any one and every one in the offspring of even the chosen ones like Abraham, who has passed the test and is already declared an Imam, i.e. it is not unconditionally hereditary.
- (v) Imam will never be conferred upon the unjust and the greatest injustice according to the Holy Quran is 'Shirk' i.e. Polytheism (vide Quran 31:13) which clearly means that one who has been once polluted with Shirk, i.e. been a polytheist, can never hold this post i.e. can

never be an 'Imam', i.e. a divinely commissioned leader of mankind.

Similar explanation as at (5) above regarding the position of 'Imamat' and an Imam, if deduced carefully, will be found in the following verse :

"And when said Luqman unto his son, while he was exhorting unto him : O' my son! associate not aught with God for verily associating (aught) with God is the greater in equity." (31 : 13).

The verses of the Holy Quran quoted above confirm our previous statement that the Caliphate generally called 'Khilafat' even among the Muslims is not "Khilafat-e-Ilahia" and that the position of the Heads of State occupied by some in various ways, that is, by the choice of a few, nomination, arbitration, inheritance or by force or for that matter by snatching away from one lineage by another and ultimately its distribution and holding by several persons at one and the same time on a territorial basis, whose details are found in Islamic history could never be called 'Imamat' or "Khilafat-e-Ilahia", the institution inaugurated by Allah Himself for the guidance of man and conferred upon His own chosen ones.

The 'Khilafat-e-Ilahia' or the 'Imamat' which was inaugurated by God Himself was first conferred on Abraham after he proved himself worthy of it.

The Imamat conferred upon Abraham continued in his seed among those who were pure physically and spiritually and it reached the Holy Prophet (S.A.)

With the conclusion of the Prophethip with the Holy Prophet Mohammad (S.A.) the Imamate continued in the Holy 'Able Bait' who have been declared by God to have been purified by Himself :—

“Verily, verily Allah in sendeth but to keep off from you (every kind of) uncleanness O’ ye the People of the House, and purify you (with) a thorough purification.” (33 : 33).

The conferring of Imamate upon Hazrat Ali (A.S.) by Allah through His last Prophet the Holy Prophet Mohammad (S.A.) has already been described briefly in the foregoing chapter.

The verses of the Holy Quran concerning that event and the completion of ‘Deen’ (Religion) therewith are worth repeating again and again and must be committed to memory by each and every Muslim. They are :

(i) The command of God at which, the Holy Prophet (S.A.) appointed Ali (A.S.) as the Lord of the Muslims in his own place :—

“(O’ Prophet Mohammad) Deliver thou what has been sent down unto thee from thy Lord ; and if thou dost it not, then (it will be as if) thou hast not delivered His message (at all); and surely will God protect thee from (the mischief) of men Verily, God guideth not an infidel people.” (5 : 67).

(ii) Regarding the perfection of Deen (Religion) :
“This day have I perfected for you, your religion, and have completed My favour on you, and chosen for you Islam (to be) the religion.”

(5 : 3)

History has recorded that the Holy Prophet (S.A.) immediately as he came down the pulpit, commanded every one to pay ‘Baiat’ or allegiance to Ali (A.S.) and to address him thereafter as ‘Amcerul Momineen’, i.e. the Commander of the Faithful. Under this injunction of God received through the Holy Prophet (S.A.) the true Muslims have been bound to follow only Ali (A.S.) as their Imam or the Guide in the place of the Holy Prophet (S.A.) and none else, and accordingly the Shias follow Ali (A.S.) and identify themselves with the title as Shias of Ali (A.S.) i.e. the followers of the Imam appointed by the Holy Prophet (S.A.), under the injunction of God just to distinguish themselves from those who have deviated from the course ordained by God through the Holy Prophet (S.A.).

According to the restrictions divinely laid on ‘Imamat’ under verse (2 : 124) quoted above the following are the essential qualities for Imamate.

(i) He must be of the same purity physical and spiritual as possessed by the Holy Prophet (S.A.). Otherwise an impure cannot rightly succeed the pure one.”

About Ali (A.S.) the Holy Prophet (S.A.) had declared :—

“I and Ali (A.S.) are of the same Divine Light”. And Ali (A.S.) had never worshipped any one besides God like the Holy Prophet (S.A.).

(ii) He must possess the same store of knowledge as the Holy Prophet (S.A.).

About Ali (A.S.) alone the Holy Prophet (S.A.) had declared :—

- (a) "I am the City of knowledge and Ali (A.S.) in its Gate."
- (b) "O' Ali ! thy flesh is my flesh, thy blood is my blood, thou hearst what I hear and thou seest what I see save that there is no prophet after me."
- (iii) "He must be as truthful as was the Holy Prophet (S.A.). The greatest sin is polytheism that was far away from Ali (A.S.) The Holy Prophet (S.A.) had declared that truth shall always be with Ali (A.S.) and Ali (A.S.) shall always with Truth."
- (iv) "He must be as brave and courageous, as was the Holy Prophet (S.A.) to face any situation that may arise."

The Islamic World knows that it was Ali (A.S.) and none else who was titled as 'As-dullah' the ever victorious Lion of God, and a heavenly voice had announced at Ali (A.S.) is valour that there was no youth like Ali (A.S.) and that there was no sword like 'Zulfiqar' (La fata illa Ali La Saif illa Zulfiqar'). Ali's (A.S.) bravery is unchallengeable and universal accepted on all hands, even by his antagonists. History records that it was Ali's (A.S.) bravery and valour that saved Islam and the Muslims on more than one occasion. It was Ali (A.S.) who knew not what fear was save the fear of God, Holy Prophet (S.A.).

- (v) "He must always be as just and impartial as was the Holy Prophet (S.A.)."

The Holy Prophet (S.A.) had declared :—

"Aqza kum Ali ibne Abi Talib". Ali is the greatest Judge (Sahee Bukhari seerat) among you The Holy Prophet (S.A.) also declared :—

"Al-Haqqa Ma'al wa Aliyyun Ma'al Haq"—Truth will always be with Ali (A.S.) and Ali (A.S.) will always be with the Truth:—

There is also the famous well-known declaration of the Holy Prophet (S.A.) about Ali's (A.S.) relationship to him.

Said the Holy Prophet (S.A.) :— [

"O' Ali : thou art to me as Aaron was to Moses." What has so far been said, about Ali (A.S.) is sufficient proof of the fact that he possessed all the qualities divinely prescribed for 'Imamat' and if the Shias have chosen him as their Imam, after the Holy Prophet (S.A.), they are right in doing so, because he was chosen by Allah, appointed as such by the Holy Prophet (S.A.) to bear the burden of his mission after his departure under the divine command. Not only that, they also been provided, together with the whole mankind, all the necessary guidance by the Holy Quran in the matter of choice of an Imam.

"Say : thou (O' our messenger - Mohammad) Of your associates is there any one who can guide into truth ? Say thou : It is God alone who guideth unto truth ; Is then He who guideth unto truth more worthy to be followed or he who himself ?

goeth not upright unless he is guided? What then hath befallen you? How (ill) ye judge?" (10 : 53)

"What! is he who goeth along grovelling on his face, better guided or he who walketh upright upon the straight path"? (67 : 12)

The qualities of a true Imam mentioned in both the above verses are clearly manifest in the personalities of all the Holy Imams, who were never educated under any one save by divine native endowment in them inherited from the Holy Prophet Mohammad (S.A.) who was inspired with knowledge directly by God through the Messenger Angel and by none else, and yet each one of them was the fountain head of knowledge and guidance for Mankind and this is a fact of history! acknowledged by those correctly aware of those chosen holy ones of the Lord.

As regards the beginning and the end of the Caliphate (not 'Khilafat-e-Ilahia') every student of political science is aware that it has never been a democratic one; that it was started by appointment of a Caliph through a hurried election and then continued through nomination or the choice of a few and later became hereditary as in a dynasty until it was snatched by another lineage and ultimately distributed to be held by several at one and the same time, on the territorial basis, and finally ended in total chaos.

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CHAPTER VI

THE START OF THE CALIPHATE

The Caliphate which started with the event at Saqifa should not be confused with the divinely instituted system we have referred to previously in the pages as 'Imamat'. The unbiased opinion recorded by several well-known historians including some Western Scholars like Hitti, who has given a detailed version of the Muslim rule, may, if required, be referred to in this connection. Almost all of them have called the appointment of the first Caliph Abu Bakr hurried election and all the appointments of Omar and Othman thereafter as the Second and the Third Caliphs as 'by nomination' and by 'Choice of a few people' respectively.

The learned Editors of the New Standard Encyclopaedia have under the word Caliph (Time of India Edn. p. 223) described the fate of the caliphate, which is generally mistaken for 'Khilafat' or 'Imamat', during and after the Abbaside Period in the following words:—

"Meanwhile, Ommiad rulers in Spain, 750-1031, and Fatimide rulers in Egypt 909-1171, called them-

selves as Caliphs. The title passed on to Turkey in 1362 if not before and was retained by its Sultan until 1922. In 1924 it was abolished by the national assembly at Angora (Ankara)."

From the above, the readers would see the correctness of our remarks in these very lines before that the institution called Caliphate was started by man and was ended by man himself.

As regards the other institution which is real Khilafat or 'Khilafat-e-Ilahia' or the 'Imamat' and is one of the principles of Shia'ism, quite enough has already been said about it in the previous pages with documentary evidence based on the Holy Quran and the traditions and proved thereby that it is the Divinely instituted and Divinely guided system of faith, and that it started with the announcement by the Holy Prophet (S.A.) himself in favour of Hazrat Ali (A.S.) under the Command of Allah at Ghadir-e-Khum. Not only he but all the Imams were 'Mansoor-Min-Allah.

"After the martyrdom of Hazrat Ali (A.S.) the responsibilities of Imamat were, as already ordained by Allah Himself, held by his son, Imam Hassan (A.S.) and then by the latter's younger brother, the most celebrated martyr of all the martyrs known in the Islamic History as Syyedush Shohada, Shaheed-e-Karbala Imam Husain (A.S.) who stood for the religion originally prescribed by Allah through the Holy Quran and accordingly preached by His Last Prophet (S.A.) the Holy Prophet (S.A.) and sacrificed therefor his all including his own life and the lives of all male

members of his family including that of an infant 6 months old and those of his companions and followers. Had he not adopted this path and saved Islam by his timely sacrifice it would have gone to oblivion or at the most remained in the list of religions now extinct and as such only a thing of the past, and instead the so-called freedom of faith preached by Yazid ibne Mo'aviya ibne-Sufyan, the well-known brute in human frame, the most licentious, the only notorious profligator and debauch of his type and historically acknowledged drunkard, would have established and flourished, and ultimately gained the popularity it was meant for and followed in its original form by Muslims throughout the world not only by dint of any accident but as an established faith professed and followed by a unanimously acknowledged 'Khalifah', a true follower of Islam and, God forbid, Ameerul Momineen, Khalifatur Rasool, the vicegerent of God on earth as some self-styled maulvis still call him and as such an undesirable authority in the religion prescribed by Allah Himself i.e. Islam.

What Yazid had planned and desired by the martyrdom of Imam Husain (A.S.) at Karbala and for that matter, with regard to the whole progeny of the Holy Prophet (S.A.) who was a Hashimite is quite well-known and needs no further elaboration here. He tried his utmost to see it through but as Allah had willed originally and it was destined *juri divino* that the series of the Twelve Imams should continue. He saved the life of Ali, the eldest son of Imam Husain (A.S.) popularly known among all the Muslims as Sajjad, Aabid and Imam Zainul Abideen (A.S.).

The well-known catastrophe and holocaust at Karbala of which there is no other example in human history, kept the divine candle kindled by His last Prophet Mohammad (S.A.) burning and showed through him and his successors, the right path to those who sought for it. That divine candle is still burning and giving light in the shape of the holy spirit i.e. the Holy Imam of the current age, though concealed from the human eye. This continuity was necessitated by the circumstances already in the knowledge of All-knowing and All-Merciful Allah Who did not want to keep away His Mercy from the mankind after the departure of His last Prophet (S.A.) from the world. Hence the institution of Imamate was as much necessary as that of the Prophetship itself. It ended physically as necessitated by the circumstances at the time with the disappearance of the 12th Imam, who is the Imam of the age and will show itself again physically when again necessitated by the circumstances of the time to come. The ending of the Prophetship is itself a solid proof of the continuity of Imamate thereafter as well that of its physical ending which at the time of its disappearance was not deemed necessary by Allah like that of his Prophetship on earth after the departure of the Holy Prophet (S.A.).

It will not, perhaps, be out of place to reproduce here a very interesting account of the personalities of the 'Holy Fourteen' given by S. V. Mir Ahmed Ali, in the introduction to his English translation (1st Edition 1964 P. 91a) of the Quran which is as follows :—

'One of the wonderful mysteries about the personalities of Mohammad (S.A.) the Prophet of God, his daughter Fatima (A.S.) the Lady of Light and Eleven of the Twelve Divinely Chosen Successors, or the Imams, Ali-al-Murtazu (A.S.) to Hasan-al-Askari (A.S.) is that all of them were martyred and none of the Holy Fourteen had any education and yet were the fountain head of a wonderful Divinely inspired all-round knowledge unequalled by any one else other than those of their own holy group.'

The above-mentioned Shia Scholar has described the incidents of the martyrdom of the 11th Imam and the disappearance of the 12th as follows, supported by many a great Sunni Scholars, whose names and works are mentioned thereunder as reproduced below :

'Imam Hasan-al-Askari (A.S.) the 11th Imam was martyred in 260 (A.H.) The Abbasi Kalif (Caliph) Mo'tmad (Mo'tamad) sent his men to kill the 12th Imam, who under divine inspiration took shelter in the cave at 'Surra Manra (now known as Samarra in Iraq) and disappeared. Many great Sunni Scholars have also accepted this incident, viz :—

- (i) Mullah Jami in his *Shawahedun Nabuw.*
- (ii) Abdul Wahab Sha'rani in *Lawahaqul Anwa.* Al-Yawaqee't was Jawahir.
- (iii) Shaikh-e-Akbar Mohioddin-ibne-Arabi in his *Futuhate Makkia.*

- (iv) Khwaja Parsa in his Faslul Khitab.
- (v) Abdul Haq Mohaddis Dehlavi in his A'innatul At'her.
- (vi) Jamaluddin Mohaddith in his Rauzatul Ahbab.
- (vii) Abu Abdullah Shami author of Kifayatul Tibyan Fi Akhbare Sahib-uz-Zaman.
- (viii) Sibte ibne Jawzi in his Tazkerat Khawasul Umma.
- (ix) Abne Sabbagh Nuruddin Ali M'aleki in his Fusulul Mohimma.
- (x) Kmaluddin-bin Talha Shafayi in his Matalebus Su'ool.
- (xi) Shab Valiullah in his Fazlul Mubeen.
- (xii) Shaik Sulaiman Hanafi in his Yanabiul Movaddah.

In the next few chapters will be found a short study of the Divinely inspired Character and administration of a few rare judgements of Hazrat Ali (A.S.), the first of the Twelve Holy Imams and the character of, and the miracles of the Imamate of his two sons, Hasan and Husain and their successors i.e. the remaining 8 of the Holy series thereof, who lived through manyfold hardships and in force of the odds so far unequalled in Human History.

A.), the Last Prophet of God, his we reproduce here ; the Dates and benefit of our readers.

Assassinated by	Date of Martyrdom	DATE
e. A jewess of Medina Khaibar.	11 A.H. 28th Safar.	as in from plain- ar of s be- ly of nself 3.A.) tal b. alib,
ed ng of n her Medina	11 A.H. 3rd Jamadiu- ssani.	
jaf Abdur Rahman ibne Muljim.	40 A.H. 21st Ramzan	elf to g of for him wo. d is of s 30. Ali 3.A.) atuz
edina Jo'da binte Ash'as at the instance of Mo'awiyia son of Abu Sofyan.	28th Safar 49 A.H.	
rbala Yazid son of Mo'awiyia	10th Mohar- ram. 61 A.H.	

THE HOLY FOURTEEN'S CHART

Below is a Historical Chart of the Holy Fourteen, consisting of Mohammad (S.A.), the Last Prophet of God, his godly daughter, Fatima-taz-Zahra the Lady of Light and the Twelve Holy Imams, which we reproduce here ; the Dates and ages are according to Tarikhul Islam Vol. 1 (1918 Edn.) of S. Z. Husain of Delhi for the benefit of our readers.

Sl. No.	Name	Born on	Age at the time of Martyrdom (Years)	Designation	Martyred by means of and buried at	Assassinated by	Date of Martyrdom
1.	Mohammad-al-Mustafa (S.A.)	17th Rabiul Awwal 570 A.D.	63	The Last Prophet of God.	Effect of the Poison, Medina	A jewess of Khaibar.	11 A.H. 28th Safar.
2.	Fatima-taz-Zahra (A.S.).	20th Jamadiussani Eleven years before the Hijrat.	18	Prophet's daughter Lady of Light, Wife of Ali (A.S.). the 1st Imam and the mother of the Imams Hasan and Husain, Grandmother of Nine Imams.	Injury caused by the falling of the door on her stomach, Medina	—	11 A.H. 3rd Jamadiussani.
3.	Ali-al-Murtaza (A.S.).	13 Rajab (600 A.D.) 24 years before the Hijrat, 30 Amul Feel	63	The 1st Imam	Sword, Najaf	Abdur Rahman ibne Muljim.	40 A.H. 21st Ramzan
4.	Hasan-al-Mujtaba (A.S.).	15th Ramzan, 3 A.H.	47	The 2nd Imam	Poison, Medina	Jo'da binte Ash'as at the instance of Mo'awiyia son of Abu Sofyan.	28th Safar 49 A.H.
5.	Husain Syyedush-Shohada (A.S.).	3rd Shaban, 4 A.H.	57	The 3rd Imam	Sword, Karbala	Yazid son of Mo'awiyia	10th Moharram, 61 A.H.

6.	Ali-o-Zainul- abedeem (A.S.).	15th Jamadiul Awwal 36 A.H.	58	The 4th Imam	Poison, Medina	Walid bin Abdul Malik.	25th Mohar- ram, 95 A.H.
7.	Muhammad Al- Baqir (A.S.).	1st Rajab, 57 A.H.	57	The 5th Imam	Poison, Medina	Hisham bin Abdul Malik.	7th Zilhaj 11 A.H.
8.	Jafar As-Sadiq (A.S.).	17th Rabiulawwal, 83 A.H.	65	The 6th Imam	Poison, Medina	Mansur	15th Rajab 148 A.H.
9.	Musa Al-Kazim (A.S.).	7th Safar, 128 A.H.	55	The 7th Imam	Poison, Kazimain.	Haroon-ar- Rashid.	25th Rajab 183 A.H.
10.	Ali-ar-Riza (A.S.).	11th Ziqad, 148 A.H.	55	The 8th Imam	Poison, Mash- had (Iran).	Mamun-ar- Rashid	17th Safar 20 A.H.
11.	Mohammad-at- Taqi (A.S.).	7th Rajab, 195 A.H.	25	The 9th Imam	Poison, Kazimain.	Mo'tasim	10th Ziqad 220 A.H.
12.	Ali an-Naqi (A.S.).	2nd Rajab 213 A.H.	42	The 10th Imam	Poison, Samarra	Mo'tasim	3rd Rajab 254 A.H.
13.	Hasan al-Askari (A.S.).	10th Rabiussani 232 A.H.	28	The 11th Imam	Poison, Samarra	Mo'tamad	8th Rabiul- awwal 260 A.H.
14.	Muhammad al- Mahdhi (A.S.).	15th Shaban, 256 A.H. —		The 12th & the Last Imam.	'Disappeared in the Cave in Samarra to re- appear before the Resurrection Day.		

1. Living at the will of Lord. Interviews incognito with anyone who seeks his personal guidance with the purity of heart and the sincerity of intention.

Medina	Walid bin Abdul Malik.	25th Moharram, 95 A.H.
Medina	Hisham bin Abdul Malik.	7th Zilhaj 11 A.H.
Medina	Mansur	15th Rajab 148 A.H.
	Haroon-ar-Rashid.	25th Rajab 183 A.H.
Mash- .).	Mamun-ar-Rashid	17th Safar 20 A.H.
	Mo'tasim	10th Ziqad 220 A.H.
amarra	Mo'tasim	3rd Rajab 254 A.H.
of a fi the mi: Hu Hozared in shi in Hu to re- efore rection	amarra Mo'tamad	8th Rabiul- awwal 260 A.H.

personal guidance with the purity of

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CHAPTER VII

HAZRAT ALI (A.S.) AND HIS CALIPHATE (35-40 A.H.)

Hazrat Ali (A.S.) Ibn-e Abi Talib, whose status in Islam has been fixed by Quran and the Ahadith from which we have already quoted profusely while explaining 'Shiaism' was born on Friday in the 30th year of A'mul Fael in the main building of Ka'ba. He belonged to the same noble and respectable family of Qureish of which the Holy Prophet (S.A.) himself came and was his cousin. The Holy Prophet (S.A.) after the death of his grandfather, Abdul Muttalib, was taken care of and brought up by Abu Talib, father of Hazrat Ali (A.S.)

When the Holy Prophet (S.A.) proclaimed himself to be the messenger of God before a select gathering of Qureish and preached 'Tauhid' (the unity of God) for the first time, it was Ali (A.S.), who accepted to him to be the one and agreed to each and every word spoken by him (S.A.) although he was only 9 years of age then. He was born when the Holy Prophet was 30. After the death of his father, Abu Talib, Hazrat Ali (A.S.) was brought up by the Holy Prophet (S.A.) himself and he married his daughter, Fatematu Zehra (A.S.) to him when he was 18 years of age.

The Holy Prophet (S.A.) repeatedly acknowledged Ali (A.S.) as possessing the highest knowledge among all the Muslims of the day and the best judge among them all. Apart from his physical strength, his knowledge of Quran, his piety, his knowledge of strength, which still remains uncontradicted, his knowledge of civil administration has also been unanimously acknowledged by almost all the Muslim as well as other historians.

As we have already discussed the views of the Shias which are actually the views contained in the Holy Quran and the Hadith about Imam and Khilafat or Khilafat-e-Ilahia, we do not want to discuss them here any further. But when we would mention the Caliphate of Hazrat Ali (A.S.) we would mention it in that sense only.

It has been recorded by history that Ali (A.S.) remained the chief adviser to Hazrat Abu Bakr, Hazrat Omar and Hazrat Usman throughout the caliphates time not only by dint of his unparalleled knowledge of the Holy Quran and the Ahadith, but also his knowledge of strategy and civil administration. And all his verdicts were finally accepted by all the three of them, even if in the first instance were ever objected to for the sake of argument as they invariably proved to be correct.

Apart from the ecclesiastical cases wherein he was an acknowledged authority, his opinion in all other cases proved to be the most sound and correct. For example take the case of the military operations in Iran during the caliphate of Hazrat Omar which he

wanted to Command personally, but for Hazrat Ali's (A.S.) objection to it. Didn't the latter's objection prove to be of the highest value?

As regard the tragic end of the caliphate of Hazrat Usman, the fact remains that Hazrat Ali (A.S.) kept aloof from it only because the former was adamant about which he had decided earlier. However, Hazrat Ali (A.S.) put both his sons, Imam Hasan (A.S.) and Imam Husain (A.S.) as guards at the door of Hazrat Usman's house lest anything toward should happen to him. It makes quite clear how sincere he was to all his predecessors although his claim to caliphate after the holy Prophet (S.A.) has already been proved by several quotations from the holy Quran as well as from the unanimously acknowledged 'Ahadith'.

Didn't Hazrat Abu Bakr and Hazrat Omar congratulate Hazrat Ali (A.S.) when the Holy Prophet (S.A.) called him 'Maula' (the master) of all the believers, men and women, at Ghadir-e-khum? Here it would suffice to refer to the following great authorities most of whom are Sunnis and are all unanimous on the subject of caliphate or Khilafat-e-Ilahia.

- (i) Ahmad ibne Masud through Thalabi.
- (ii) Ibne Hajar in Sawaiqe Mohrriqah.
- (iii) Durre Manthur. (iv) Khatib (Murawi).
- (v) Ibne Asakir. (vi) Tabari.
- (vii) Ibne Uqdah. (viii) Ibnul Maghazali and
- (ix) Hafiz Jazaeri Shafai.

Leaving aside the caliphate of Hazrat Abu Bakr and Hazrat Omar which Hitti has called the choice of 'one' and 'nomination' respectively and we have already discussed in these pages we come to the caliphate of Hazrat Usman, which Hitti and many others have called the 'choice of a few'.

History records that masses were not in favour of the last choice, that is the caliphate of Hazrat Usman at all, and when he and all other Omayyids started being clearly selfish by appointing only Omayyids against all the posts of the highest cadres and divide all the cash and other Precious articles collected through military operations and all other movable and immovable properties, even the cash of the State Treasury and also 'Khums' (the part set aside for the 'Ahle Bait' or the family of the Holy Prophet (S.A.) among Omayyids. They rose against them and finally murdered Hazrat Usman in cold blood. But this was the result of their own doings, i.e., that of the Omayyids.

Could anybody deny the following historical facts?

(i) "When Abu Zar Ghaffari, the well-known companion of the Holy Prophet (S.A.) after the murder of Hazrat Omar went door to door in Medina and asked people to choose and elect Hazrat Ali (A.S.) for caliphate after him, he was first whipped and then banished by Hazrat Usman to Damascus. When he did not keep silent even there and soon gathered sufficient moral help for Hazrat Ali (A.S.), he was

returned to Medina on the naked back of an untrained camel so that when he reached the city of Medina the skin of both of his thighs was gone. Although he was unable to suffer the calamities of any further journey, he was again exiled by Hazrat Usman and confined to his birth place at Rabza where he died in great pains through hunger."

(ii) "When Hazrat Ommar Ibne Yasir, another great and famous personality spoke high of Hazrat Ali (A.S.) and asked the people to recall what the Holy Prophet (S.A.) had said about him, his bones were broken under the orders of Hazrat Usman."

The depressed and oppressed people who had seen all this, started hating Hazrat Usman and placed some demands before him. But when he totally refused to accept any one of them, they rose against him and finally murdered him.

Thereafter, they collected a round Hazrat Ali (A.S.) and requested him to accept the Caliphate. Hazrat Ali (A.S.) replied; "It is better to advise you against using force than to be your Ameer". But when quite a number of Medinaites including Talha and, Zubair pressed him hard, he accepted it only to avoid further confusion and bloodshed among the Muslims.

To those who say that it were the Iranians or non-Arabs who made the ground for the succession of Hazrat Ali (A.S.) to or had an upper hand in choosing for caliphate after Hazrat Usman we would put a few pertinent questions:

(i) Were the tribes such as Adnan, Qahtania, Aus, Khazraj, Tai, Manda, Tamim and others including Qureish non-Arabs?

(ii) Did not the military officers who were with Hazrat Ali (A.S.) and who were all Arabs excluding the heads of these tribes who were also with him? Included in the latter, were Ammar, Hashim, Malik, Ibn Uthman, Sa'ad, Ibn Sa'ad and his brother, Qais, Ibn Sa'ad, Ibn Ibada, Ibn Abbas, Muhammad Ibn Abu Bakr, Hajar Ibn Adi, Ibn Hatim. Was any one of them Iranian or non-Arab?

If we agree for arguments sake that all the aforesaid tribes were all Iranians, what is the harm in it? Were not a great many of the Mofassireen and Muhadditheen Iranians, Indians or Turks? Were Nishapuri, Suyuti, Zamakhshari and Razi all Arabs? Are not all the compilers of 'Seha'e Sitra' (the six most correct collections of Hadith all compiled by the Sunnis) Iranians or Turks? Is not Imam A'azam Abu Hanifa, the greatest Imam of Fiqh in the Sunni Sect an Iranian?

Moreover, the Holy Quran says: "The best amongst you before Allah is the one who fears Him the most." (49:13). The Holy Prophet (S.A.) also said: "There is no preference to an Arab over a non-Arab, nor there is any preference to a non-Arab. You (are) all the sons of Adam."

In the light of the above could any Muslim distinguish an Arab and a non-Arab in so far as the Islamic faith is concerned? If not, why all this confusion regarding the choice of such a large number of people with regard to the Caliphate of Hazrat Ali (A.S.)?

As regards the war of Hazrat Ali (A.S.) against Hazrat A'isha, Talha and Zubair, Moawiya and Khawarij

one after Moawiya and another the Holy Prophet (S.A.) himself had prophesied about them and had called those three groups of people as 'Nakaseen', 'Qaseeten' and 'Marqeen' respectively (Mustadrik by Hakim, also his Kanzul Ummal Fi Qasais Ali (A.S.)).

If one refers to the well-known books Sharhe Nehaj, Vol. 3, page 6 and Tabari Vol. 5, pages 153 and 182, one can fix the responsibility of the murder of Hazrat Usman easily. From these it will be seen that Talha and Zubair were themselves after caliphate and that they had a hand in the murder of Hazrat Usman whereafter they joined hands to fight against Hazrat Ali (A.S.) with a lame excuse although they had earlier taken oath to remain faithful to Hazrat Ali (A.S.), but broke it later at will. Hazrat A'isha was either hand in glove with them from the very first day or was forced to join them later with the same lame excuse.

A very important, question, however, arises here as to why Hazrat A'isha at all went out of Medina to face Hazrat Ali (A.S.) on the battle field against all the canons of the Quranic law which had ordained all the wives of the Holy Prophet (S.A.) including her to stay in their abodes? Was she not aware of this clear order of Allah contained in the Holy Quran? Says Quran:

"And stay ye in your abodes", (33:33).

A great number of authorities on Hadith have carried quite a number of 'ahadith' from her. Was she not aware of the well-known prophecy of the

Holy Prophet (S.A.) that Ali (A.S.) will have to fight three groups of the Muslims at Basra; Siffeen and Nehrwan and had called them 'Nakeseen', 'Qassteen' and 'Mareqeen' respectively? If she was aware of this prophecy, why did she fall to otherwise innocent stories told to her by Talha and Zubair and instigated therewith?

Hazrat Ali (A.S.) defeated, notwithstanding several difficulties, the first and the third group easily at Basra and Nehrwan respectively and had not Moawiya taken shelter behind a clear deception, i.e. ordering his forces to raise the Holy Quran on their spears and asking 'aman' (peace), he would have met the same fate at the hands of Hazrat Ali (A.S.), the Lion of God.

As Hazrat Ali (A.S.) was fighting only for the sake of Islam and was rather forced into the situation, but when he defeated the first group he sent Hazrat A'asha with full respect she commanded as a wife of the Holy Prophet (S.A.). He also granted the Army of Moawiya and Moawiya himself the peace they asked for by raising copies of the Holy Quran on their spears which later proved to be only a trick of war on the part of Moawiya. But the 3rd and the last group, i.e., Kharijis was completely annihilated as the Kharijis had turned their faces on Islam itself. It is generally said that a Jew Abdullah ibne Saba by name had a home wars and the propaganda against Hazrat Usman and in favour of Hazrat Ali (A.S.) is totally against facts which are briefly brought out here.

THE REALITY ABOUT ABDULLAH BIN SABA

What the historians have generally recorded about Abdullah bin Saba is that he was a Jew from Sanaa in the Yemen. He embraced Islam during the caliphate of Hazrat Osman and mingling in the Muslim Society at Kufa, Basra, Syria and Egypt he propagated his views by which even some companions of the Holy Prophet (S.A.) much as Ammar bin Yasir, Abu Zar, Salman Farsi, Ibne Huzaifa, Muhammad Bin Abu Bakr, Sasan bin Sohan, Malik bin Ashtar etc. were swayed to misunderstanding. What he propagated was that (i) the Holy Prophet (S.A.) would come back to earth like the Jesus Christ (ii) like other prophets the Holy Prophet of Islam (S.A.) also had his vicegerent and his vicegerent was Hazrat Ali (A.S.), and as the Holy Prophet (S.A.) was the last Prophet of Allah, Hazrat Ali (A.S.) was in the same way the last vicegerent and (iii) as Hazrat Osman has usurped the rights of Hazrat Ali (A.S.), war should be declared against him.

What was generally publicised about Abdullah bin Saba was that he induced people to do what was ordained by Allah, abstain from doing what was prohibited by Him (Amr bil Maarooft wa Nahi Anil Munkar) and that he also used to instigate people to rise against the Government of the day. It is also said that the followers of Abdullah bin Saba were called Sabbaees and that were the cause of disturbances in those days. It were they who instigated people on both sides for the war at Basra otherwise the war would not have taken place at all, at least peace would have followed the war.

After the battle of Jamal there is no trace of the Sabbaeas in any historical record. Why did they disappear thereafter? There is no trace of them in the battle of Siffeen. This is a clear proof of the fact that Abdullah bin Saba and his followers who are said to be the main cause of rupture and disunity among Muslims are only imaginary figures. These figures were brought forward only to disfigure Shiaism and to show that the roots of Shiaism consisted of the beliefs of the Jews.

Dr. Taha Husain, a great scholar of Egypt has clearly stated in his well-known book 'Fitnatul Kubra' that after the battle of Jamal there is no trace of Abdullah bin Saba. He advises the historians in the following words. Says he:

"It is a fact that after complete integration of the reign of the Abbasides there has been a rush of vile propaganda to increase the rift between the Shias and the Sunnis and many baseless things were coined to add oil to the already burning fire. Therefore, the historian while writing about the first phase of the Muslim History must be very careful and should not pay any heed to such baseless but so-called historical records. The people who did not abstain from coining traditions under the sacred name of the Holy Prophet (S.A.) could not desist from saying quite incorrect things about the Iraqees and the Syrians when comparing them. It becomes more difficult to distinguish between the right and the wrong, because those old records are centuries old". (Al-Fitnatul Kubra, Vol. II, pages 98-99 and 102).

The above words of Dr. Taha should be pondered over well. More so, because Allama Bilazari, the most important figure among the historians of the time did not mention the name of Abdullah bin Saba while recording disturbances during the caliphate period of Hazrat Osman and the events of the first year of Hazrat Ali's (A.S.) caliphate. Only historian Tabari has narrated this story and all other historians who have narrated the story of Abdullah bin Saba on his (Tabari's) authority only. They have mentioned his name only in connection with the disturbances of the period of Hazrat Osman and the events of the first year of the caliphate of Hazrat Ali (A.S.) and they are, one and all, silent thereafter. The Muhaddaseen (narrators) of the traditions of the Holy Prophet (S.A.) and the critics although do not go any further with regard to the time in connection with the mention of the name of Abdullah bin Saba, but they do go a step further when they say that Abdullah bin Saba and the (so-called) Sabbaeas believed that Hazrat Ali (A.S.) was super-human. Therefore, they say, Hazrat Ali (A.S.) himself made an end of their times by burning them to death. Bilazari has mentioned this incident with regard to some persons who had become apostate after embracing Islam during the caliphate period of Hazrat Ali (A.S.) and he had issued orders for putting them to death strictly according to the religious law. As Bilazari has not even mentioned the names of those persons and this gives place to doubt as to whether such an incident had at all occurred or not. If however, such a case had taken place during the caliphate period of Hazrat Ali (A.S.) it was just a normal case and had nothing to

do with Abdullah bin Saba and his party. Even the mention of such an incident by Allama Bilazari is no proof that it actually took place, because the historian has not mentioned it in any authoritative manner, which gives weight to the opposite side that it might not have taken place at all or else Bilazari would have mentioned it on some authority. For details "Al-Fitnatul Kubra" by Dr. Taha of Egypt (Vol. II, pages 94—102) and "Islam Aur Musalmanon Ki Tarikh" compiled by Khwaja Abdul Lateef Ansari may be referred to.

The incidents of Abdullah ibne Saba have been narrated by only one Person named Saif ibne Omar Tamimi who died in 170 (A.H.) while the events referred to Abdullah Ibne Saba are spread over a period of about ten years (30 A.H. to 40 A.H.), and the irony of fate is the fact that the same have been recorded first of all by Tabari who died in 310 (A.H.) Does it not prove beyond the shadow of doubt that the whole case of Abdullah Ibne Saba is nothing more than a mere fiction.

The historians of the first period of Islamic State on whose authorities Later historical records are based, have nowhere mentioned the name of Abdullah bin Saba. There is no mention of his name in the book 'Ansabul Ashraf' by Allama Bilazari, although he has mentioned in full details the disturbances during the caliphate of Hazrat Osman and the opposition of his rule by the generality of the Muslims then.

After Tabari whoever mentioned the name of Abdullah bin Saba has carried the whole matter from Tabari alone. Now let us see the other side of the

picture. Everybody who knows something of the Muslim History knows fully well of the curbs put on those who opposed the rule of Hazrat Osman. Had there been a man of the name of Abdullah bin Saba who is said to be a Jew before embracing Islam, the Governor of Syria, Amir Moawiya or the Governor of Egypt, Abdullah bin Sa'ad would have certainly caught him for opposing the rule of Hazrat Osman and got him murdered in no time. The latter named person, that is, Abdullah bin Sa'ad, the then Governor of Egypt would have put an end to the lives of Muhammad bin Abu Bakr and Muhammad bin Abi Huzafa, had he not been afraid of Hazrat Osman. The man who could go so far as asking permission of Hazrat Osman for putting curbs on and torturing Muhammad bin Abu Bakr, Muhammad bin Huzafa and Ammar bin Yasir cannot be supposed to grant general amnesty to such a man as Abdullah bin Saba and his party and allow them to go at large and propagate against the caliphate of Hazrat Osman. Every student of Muslim History knows fully well how the opponents of the rule of Hazrat Osman were shadowed by the spies of the Government were caught and killed or at least exiled by force. How then Abdullah bin Saba, if there was at all a man of this name then, could be allowed to propagate freely his views and instigate the people to rise against the rule of Hazrat Osman. He could at least be sent to Ameer Moawiya, the then Governor of Syria who could settle with him and once for all.

It is generally said that the objections raised by Hazrat Abu Zar against Ameer Moawiya and the propagation of the view on his part that all the things

belonged to Allah was (God forbid) based on the teachings of Abdullah bin Saba. Could any one imagine for a minute that a Sahabi of the status of Abu Zar, who had embraced Islam before many Muslim immigrants of Mecca, who had migrated to Medina and who had remained in the company of the Holy Prophet (S.A.) for a considerable time and learned from him the fundamentals of Islam, had done to heart—the Holy Quran, and a great many traditions of the Holy Prophet (S.A.) were on his lips, could go to a man newly converted to Islam from among the Jews for lessons in the elementary teachings of Islam and led away by his views?

According to Shia faith men are selected for 'Khilafat' by Allah direct and the masses have nothing to do with it as has been said by the Holy Prophet (S.A.) himself who has made the commandments of Allah in this regard quite clear. The Prophet of Allah is invariably. Similarly the vicegerent of the Prophet is also infallible that is, no sin deliberately or through inadvertance can be committed by him. This faith is according to what has been said by Allah in the Holy Quran and the traditions of the Holy Prophet (S.A.). But this view together with other beliefs of the Shias has been attributed to an imaginary figure so that the righteousness of the faith of the Shias could be easily challenged under the cover of the un-Islamic views of Abdullah bin Saba with the claim that such beliefs were borrowed from a man whose main object was to create rift between the Sunnis and Shias. And what has been said with reference to Abdullah bin Saba is said on the solitary authority of the historian Tabari from

whom a very small matter has been carried by the late historians whereon such a huge building has been built to challenge the faith of the Shias. And then in the light of such a baseless and false matter all the lovers of the household people of the Holy Prophet (S.A.) whose beliefs were nothing but was gathered by them from the Holy Quran and the traditions of the Holy Prophet (S.A.) with regard to the love and regard for the progeny of the Holy Prophet of Islam (S.A.) that is the Shia, were, without any exception, labelled as the followers of Abdullah bin Saba. This propaganda leads to the conclusion that not only the common people but some great Sahabees (companions) such as Hazrat Abu Zar, Ibne Abi Huzaifa and Ammar bin Yasir were also misled by Abdullah bin Saba, a newly convert to Islam, which idea is not only whimsical but a most ridiculous idea.

Those who oppose Shiaism, when they do not get any solid matter in their support, take refuge in their claim that Shiaism is nothing but propagation of the views of Abdullah bin Saba; but the fact remains that Shiaism existed during the life time of the Holy Prophet (S.A.) himself is already proved by the unanimously acknowledged traditions of the Holy Prophet (S.A.).

The Holy Prophet (S.A.) once said to Hazrat Ali (A.S.): "O' Ali! convey the good news to your Shias of my intercession for them on the Day of Judgment when except my intercession nothing like wealth and one's offsprings would be able to render any help to any one". (Yanabeeul Mowaddat, page 257).

Another tradition has been recorded by Allama Sheikh Hasan Sunairi in his book *Al-Ilzam* (Manuscript) on the authority of ten Sunni Scholars who have carried it from Anas bin Malik. Says Ibne Anas :—

(i) "Once we were sitting with the Holy Prophet (S.A.) and by the way told him that such man says his prayers regularly and also undertakes fasting regularly (in the Holy month of Ramazan). We also told him that he pays the poor rate (Zakat) without fail and is also in the habit of giving alms and sacrificing animals in the way of Allah. The Holy Prophet (S.A.) said that he did not know him. We then told him that the man in question believes in the Unity of Allah and is very regular in his devotions to Allah. The Holy Prophet (S.A.) said again that he did not know him. By chance the very moment that man appeared with Hazrat Abu Bakr and went into the mosque. Hazrat Abu Bakr came to the Holy Prophet (S.A.). The Holy Prophet (S.A.) gave his sword to Hazrat Abu Bakr and ordered him to cut off the head of that man saying that he would be the first man to join the followers of Satan."

"When Hazrat Abu Bakr went to the mosque that man was in the state of rukoo (genuflexion). Hazrat Abu Bakr, the afore, came back silently and the Holy Prophet (S.A.) that he could not venture to kill a man while he was engaged in saying his prayers. The Holy Prophet (S.A.) asked Hazrat Abu Bakr to sit down ; for he was not the killer of the man. He then ordered Hazrat Omar to go and cut off the head of the man.

When Hazrat Omar went to the mosque, the man in question was in the state of prostration. He also returned to the Holy Prophet (S.A.) and apprised him of the situation. The Holy Prophet (S.A.) in turn ordered Hazrat Omar also to sit down saying that he was not the killer of the man.

Thereafter, the Holy Prophet (S.A.) ordered Hazrat Ali (A.S.) to go and behead the man in whatever state he may be, saying that he was the killer of the man and by killing him the rift among the Muslims would be lifted for ever. When Hazrat Ali (A.S.) went to the mosque, the man was not to be found in the mosque. Returning to the Holy Prophet (S.A.) Hazrat Ali (A.S.) apprised him of the fact. The Holy Prophet (S.A.) said that the followers of Hazrat Eesa (Jesus Christ) (A.S.) were divided into seventy two different groups, but only one group would be delivered on the day of requital and the rest would be sent to Hell. Continuing the Holy Prophet (S.A.) said that as regards his own followers they would soon be divided into seventy three groups adding that only one of them would meet with deliverance on the day of requital and the rest would be sent to Hell (by Allah).

Hazrat Ali (A.S.) requested the Holy Prophet (S.A.) to say in detail as to which of groups would be delivered on the day of requital. The Holy Prophet (S.A.) replied that the only group which be delivered would be the one which is attached to the thing with which you and your Shias are attached."

The above-mentioned tradition of the Holy Prophet (S.A.) has been recorded in the *Tafasir* which are

the works of the Suuni Scholars mentioned against each and has been carried by them on the authority of Anas bin Malik.

After the above event about which the tradition of the Holy Prophet (S.A.) is quite clear the following verse of the Holy Quran was revealed to the Holy Prophet (S.A.):

"Turning away haughtily that he may beguile (others) from the way of Allah; For him in this world is disgrace and We shall make him taste on the Day of Judgement the punishment of burning (Hell fire)". (22 : 9)

Ibne Abbas has narrated on oath that Hazrat Ali (A.S.) killed the man in question during the war of Siffeen. Abu Momin Sheerazi has also narrated the above tradition through the same twelve Tafaseer mentioned above.

In the life time of the Holy Prophet (S.A.) the Shias existed as a group in proof whereof the traditions of the Holy Prophet (S.A.) wherein he has called the (secret) enmity for Hazrat Ali (A.S.) as double-dealing and the attachment to and love for him as Shiaism that is, true Islam. (Vide Musnad Imam Ahmed bin Hanbal, page 296; Kitab Al-Mahasin-wal-Masawi by Baihaqi page 41 Mishkatul Masabeh, page 564; At-tabaqatul Kubra, vol. 1, page 10).

In this connection the following tradition of the Holy Prophet (S.A.) which interalia, provides a clear proof of the existence of Shias in this life time is also noteworthy. Said the Holy Prophet (S.A.):

"O' Ali, Had you not been there, it would not have been possible (for the people) to recognize the true Muslims (Mominen). (Munaqib Maghazali).

For existence of the Shias and the Munafeqeen (the hypocrites) is also proved by two very important verses from chapters 47 (Muhammad) and 9 (Taubah) which read as follows :—

(i) And if We willed We could certainly have shown them unto thee (O, our Prophet Mohammad!) and thou would certainly have known them, by their features and (now) certainly thou (can) recognise them by the tone of (their) speech, (47:30).

These were the people who used to pull faces at the praise of the people of the Holy Prophet's (S.A.) household and their tone of speech used to change at the very mention of their names.

(ii) "And of those who are around you of the (rustic) Arabs (of the desert) there are hypocrites; and from the inhabitants of Medina (also); stubborn are they in hypocrisy; thou knowest them not, We know them; twice will We chastise them, then shall they be turned unto a grievous chastisement." (9 : 101).

Ahmad bin Hanbal has narrated in his Kitabul Fazail the following words of An Sa'eed Khudri (a Sahabi) :—

"We used to recognise the hypocrites (Munafeqeen) by their enmity for (Hazrat) Ali (A.S.)", The above

narration of Abu Saeed Khudri has also been recorded in the following books with some difference of words. Tirmizi, vol. 13, p. 168; Hilyatul Aulia, vol. 6, p. 296; Tarikh-e-Baghdad, vol. 13, p. 153 Jame-ul Usool, vol. 9, p. 63; Usadul Ghaba, vol. 4, page 29; Tazkera Khawasul Umma, p. 32; Tarikhul Khulefa, p. 170; As-aafur-raghibeen, p. 174; Yanabeeul Muwaddat, p. 47; Itchaf, p. 115 and Arjahul Matalib, p. 513.

From the above it is further proved that the Shias existed even during the life time of the Holy Prophet (S.A.), and they were the ones who held immense love for the progeny of the Holy Prophet (S.A.) side by side with the hypocrites who apparently were also Muslims, but secretly they bore enmity for Ahle Bait and for those who favoured them (the Ahle Bait), and that Abdullah bin Saba is only an imaginary figure and the stories about his manoeuvring for creating rift between the Sunnis and the Shias are legends, only legends and nothing but legends.

Hazrat Ali (A.S.) did not spare any one of the enemies of Islam who came to fight with him on the battle-field. The events at Badr, Ohad, Khandaq and Khyber recorded by history speak of the physical and spiritual strength and valour of Hazrat Ali (A.S.), the Lion of God. It is unanimously acknowledged that it was the sword of Ali (A.S.) through which the roots of Islam went deep into the ground.

Omer Ibnul Aas, the then Governor of Egypt, who was dismissed by Hazrat Ali (A.S.) but was taken into

confidence by Moawiya and appointed his Chief Adviser is historically said to have asked him (Moawiya) on the battle-field of Siffeen to go out of his Royal Tent where he was lying comfortably and face Ali (A.S.) personally, for the latter was repeatedly challenging him therefore and thus save the blood of so many innocent Muslims from flowing so profusely on the battle-field.

The reply given to Omar Ibnul A'as by Moawiya which has also been recorded by history is most amusing. Moawiya said to Omar Ibnul A'as: "Do you want me to be killed and acquire for yourself all what I have? for none ever survived after facing Ali (A.S.) on the battle-field."

Hazrat Ali (A.S.) was as kind-hearted, as he was brave and he never fought for selfish motives. The following is one of so many events which bears testimony to it.

Once a Jew, who was fighting Hazrat Ali (A.S.) fell before him by his first stroke and the latter was about to behead him when he spat right in his face. Hazrat Ali (A.S.) instead of getting annoyed and cutting his head forthwith, left him till he got up wondering at Hazrat Ali (A.S.) action and asked him as to why he had spared his life instead of killing him instantaneously. Hazrat Ali's (A.S.) reply is marvellous and worth noting. Said he (A.S.): "*I was fighting with you for the sake of Islam as you are its enemy, but when you spat at my face I was naturally enraged. I left you and spared your life because that annoyance had momentarily though, stood between my sincerity for Islam and myself. You can fight with*

me again if you like and see the result." Hearing these words which only an Imam could utter, the Jew who was deadly against Islam at once said loudly :

"There is no God but Allah and Mohammad is His Prophet." Then he said to Hazrat Ali (A.S.), "You represent the truest religion, of course : The religion represented by persons of your character and calibre can never be untrue. I am a Muslim now and thank God for that. I am also thankful to you because your character showed me the right path."

This was the man called Ali (A.S.). He never thought of s if. He went without food for days together and never complained of it. His clothes had innumerable patches even when he was a Caliph. His wife, Fatematu Z hira (A.S.) who was the mos. beloved daughter of the Holy Prophet (S.A.) and even his small children Hasan and Husain (A.S.) showed the same characteristics through out th ir lives. Th y all stood for Islam, lived for Islam and died for Islam.

Hazrat Ali (A.S.) always used to get up early in the morning and while going to mosque to lead the morning prayer he invariably awakened his neighbours and those whose houses happened to be on his way by knocking at the r doors when he was a Caliph at Kufa. (Osman-o-Ali-Nafis Academy Karachi).

It was at one of such times that his murderer, Ibne Muslim, followed him, got stealthily into the mosque, hid him elf in one of the corners thereof and then stood in the first line of those who were saying their prayer behind Hazrat Ali (A.S.) and attacked him with a dagger which was kept for several days in a

deadly liquid poison for the occasion. Although the blow was obviously fatal, he did not allow his murderer, who was caught red-handed to be executed till he breathed his last. He was fatally attacked in the act of saying his morning prayers on the 19th of Ramzan, 40 A.H. and died during the night preceding the 21st of the same month. At the time of his martyrdom he was 63. (Tarikh-e-Islam; vol. 1 by Ahmad Sahib Khan Najihabadi).

We have given here only a brief account of the simplicity of his life as well as the strength of his character as the first Muslim, a soldier of Islam, a unique warrior, a true believer, a faithful servant of Allah and His Khalifa (Caliph) on earth. The incident of his martyrdom is also unique. Apparently he should have had no enemy, but he knew he was surrounded by those who were jealous of his unique character and position. Still he had never had anybody as guard during the period of his caliphate. On the contrary, Moawiya at Damascus and the Governor of Egypt at Cairo each had a regular one. (Osman-e-Ali, Nafis Academy, Karachi).

Apart from his abiding contribution to spiritual thought he is known now to the Arabic knowing human society as a great jurist and a man of letters. His reputation as a great scholar of philosophy, religion law and politics travelled to Europe as early as the 17th Century A.D. Professor Edward Powcocks (1604-1691) English translation of Hazrat Ali's sayings and their popularity in Europe is a clear proof of his all round

knowledge. Professor Powcock also delivered a series of lectures on Hazrat Ali's 'Rhetoric' in 1639.

Hazrat Ali (A.S.) the first in the line of Imamate according to Shias' belief apart from being the best spiritual guide to Muslims after the Holy Prophet (S.A.) possessed a unique knowledge of administration on which still remains unparalleled throughout the world.

ORDERS

Below we give translation from Arabic of Hazrat Ali (A.S.) ibne Abi Talib's orders he issued from time to time, to his Governors or the Judges appointed thereunder during the period of his Caliphate. These orders are still a beacon light to the executive and judiciary of all the governments throughout the world formed under law even after expiry of about 14 hundred years.

(i) **EQUALITY** : You should not distinguish between a group of Muslims and another. Your treatment to all of them should be unexceptional, unbiased, impartial and without any prejudice. It should never happen that a man who is near to you may get a preferential treatment at your hands and one who is at bay may look to you with frustration.

(ii) **OATH** : Let the plaintiff take an oath first and then put the burden of evidence on him. In this way the case comes to light completely and the judge is able to arrive at a correct decision.

(iii) **WITNESS** : Give such time to one who wants to produce a witness that he or she is able to

do so. If he is, let him have his due. If not, you are at liberty to use your discretion in the case.

(iv) **CONDITIONS OF WITNESS** : Be it known to you that all Muslims are honest and trustworthy. You should, therefore, accept his or her evidence unless he or she has been convicted previously or has given a false evidence or is blamed for any vice.

(v) **DISHEARTENED** : Do not lose heart or feel depressed in a court of law, because this is indeed that high position for which Allah has given a surety of reward. And one who delivers a judgement with honesty and righteousness has a good return from Allah.

(vi) **HUNGER** : Do not sit in the court while hungry. First take your food and then consider the cases of the people before you.

(vii) **HURRY** : Do not act hurriedly. Take everything in hand at the proper time and complete it. Don't be indolent when it is time to act. When there is any doubt in a case, do not insist on it, but when it is clear don't show any weakness in passing your judgement thereon. Do everything at right time and keep it at its proper place.

(viii) **ANGER** : Keep your anger, your hand and your tongue in your control. Keep the sentence in a case resumed or postponed till your anger subsides. Then you are at liberty to decide suitably. But remember that you won't be able to control yourself till such time when feeling the of your return to

providence does not get the better of your personal feelings.

(ix) **NEPOTISM** : Don't grant a fief or a rent-free estate to any friend or relative of yours. If you do so these people will oppress and suppress the masses. The profit will be theirs and yours will only be the bad name in this world and the world hereafter.

(x) **A RIGHTEOUS JUDGEMENT** : A righteous judgement may go against anybody, your near relative or some one else. You should be strong enough to enforce it and expect its reward from Allah. Your relatives and your dear friends would surely be affected by this some times. Although such a situation would impress your feelings adversely, but you will have to bear it and look to the result only. Believe it that its result will be quite good.

(xi) **BRIBERY** : Keep an eye on and remain vigilant about the people who, notwithstanding, their own favourable conditions want to usurp the rights of others by bribing the authorities. Get the claims of the right claimants from them. If they do not agree to settle them willingly, satisfy the claims of the right persons by auctioning their properties as I have heard the Holy Prophet (S.A.) saying that one who in spite of power to do so does not settle the claims of the people is quite cruel.

(xii) **WRONG DOINGS** : And be it known to you that you cannot put the people on the right path unless you infuse the spirit in them to desist from the wrong.

(xiii) **SENTENCES ORDAINED BY QURAN** : Do not decide finally the cases which require severe and deterrent punishments under Quranic law like stoning to death, whipping, etc. unless you have placed them before me for final orders.

(xiv) **OMNIPOTRENC** : Be warned not to collide with the Omnipotence of Allah or try to show resemblance to it, because Allah humbles people of false vanity and crushes those who are proud.

(xv) **GREATNESS OF ALLAH** : If any pride starts raising its head in your heart because of your high authority, look to Allah Who has the power on you which you have not. If you do that your vanity will come down and yourself will start working properly.

(xvi) **HONESTY** : In this regard the path to be adopted should be the one which is most truthful, most just and satisfying to the general public.

(xvii) **THE MASSES** : Remember that dissatisfaction of the masses or the common people sweep off the comfort of a few select ones. The dissatisfaction of the latter can be tolerated as it is not as detrimental as that of the former. The people who in good times, are the greatest burden and the least useful are those who move away a ruler from the path of justice. They are the most ungrateful and the most thankless while enjoying most of your favours and the greatest benefits of the time. But they are the most dwindling during the time of test. They never remain steadfast, resolute or firm at such

a time. They are the same select persons belonging to the upper strata of society. In contrast the common people are the pillars (of the house) of faith. They are the real believers and give a tough fight to the enemy at the time of need. These people deserve to be most looked after.

(xix) **ADVICE** : Do not take counsel of a miser, because he would stop you from being generous and would make you afraid of beggars. Also do not consult a coward, because he would discourage you at the time of wars. Similarly do not seek advice of a greedy person, for he will advise you to adopt severe or coercive measures for collecting wealth. Remember that parsimony or miserliness, cowardice and greed are apparently different characteristics, but all of them basically tend to lack of trust in Allah.

(xx) **COMPANIONS** : Make God-fearing and truth-loving people your companions and give them such training that they do not flatter you, because flattery makes a man proud.

(xxi) **PIOUS AND BAD-CHARACTERS** : Pious and bad-characters should not be equal in your eyes, because due to this weakness on your part the pious will be discouraged and the miscreants will be encouraged to stick to evil deeds. Allow each man the place he deserves according to his actions.

(xxii) **PAST RULES AND STANDARDS** : Do not break or supersede such rules and standards which the Muslims of the past had enforced for the benefit of the masses and to create unity among them. If you do

that the credit of their enforcement will go to your predecessors and yours will only be a bad name in this world and also punishment in the world hereafter.

(xxiii) **SELECTION OF JUDGES** : To make justice prevail in the country, select such persons who are the best in your opinion, and do not become nervous due to the rush of work. They should not be in the habit of insisting on their wrong decisions and do not remain pinned to falsehood even the truth comes to light. They should not be greedy but should be in the habit of considering their opinions well. They should be in the habit of removing the doubt, if any, in their minds and giving foremost importance to reasoning. They should not get tired of arguments with the plaintiffs and the defendants. They should not also avoid to go to the depth of the case and should be able to deliver their judgements unflinchingly when the facts come to light. They should not be carried away by flattery or moved by entreaties. But such persons are very few indeed.

(xxiv) **CHECKING OF JUDGES AND THEIR ENCOURAGEMENT** : It is your duty to check the judgements of your judges, to give them prizes and rewards with open heart and to fulfil their due requirements, so that they may not stretch their hands before others therefor. Give them such a status in your court that any of your companions or courtiers may not have the courage to influence them.

(xxv) **COMPLAINANTS** : Keep some of your time specially reserved for the complainants and you

should not see anybody else except those people during that time. Keep your court open to all during such time, so that whoever wants to see you may do so without any hitch. At such times make yours if humble in the name of Allah and do not allow any of your police or other officers to be present in your court, so that the complainants may say anything they like without any fear. I have heard the Holy Prophet (S.A.) saying that the followers of Islam cannot see good days if they do not compel the powerful people to give the weak their rights.

(xxvi) **TOLERANCE AND KINDNESS** : Remember this also that the people who will come to you during this time will be from among the masses. If they are vulgar in their talk or they are not clean, they should not be rebuked for that. Do not behave with the air of pride or superiority. If you act according to my advice, Allah will be kind and merciful to you.

(xxvii) **LOSSES DUE DISCARDING SOCIETY** : If a ruler tries to keep aloof and discard meeting with the masses, they also forget him with the result that the higher-ups become lower in their eyes and those who are lower take their place. Good becomes bad and the bad, good for them, and the distinction between right and wrong vanishes completely. And it is as obvious as anything. The ruler is also a human being. How could he know the facts if they are concealed from him. Righteousness has no insignia, so that it could be recognised at once.

(xxviii) **DAILY WORK** : Complete and finish your daily work the same day, for the subsequent day will also have enough work-for you.

(xxix) **DIVISION OF WORK** : There are some works which require your personal attention. One of them is the confidential or secret correspondence with your trusted officers residing in other cities. Don't entrust this work to any of your subordinates, because they cannot do it. Another work which you should look into personally in that whatever cash is received is distributed among the deserving people daily without fail, although it will hurt the feelings of some of your subordinates whose personal interests will be involved therein and they will want to delay it to meet their own ends.

(xxx) **PRAYER** : "Keep some time during day and night for saying your prayers, which should be for nearness to Allah and, therefore, complete in every respect and without any flaw, even it may be a physical burden to you in any way".

(Safi and Nahjul Balagha, Kitab Manzil, Lahore)

SOME SPECIAL INSTRUCTIONS

Besides the above instructions which Hazrat Ali (A.S.) issued to his Governors from time to time during the caliphate, he also issued some special instructions to the well-known Governor, Malik Ibne Ashtar whom he had posted at Cairo in Egypt. These instructions are contained in a letter which is called by all and sundry as 'A Great Historic Document' in so far as the civil administration is concerned. This letter according to Fehrist-i-Tusi (p.33) was first copied in the time of Hazrat Ali (A.S.) himself by Asbagh bin Nobata and later on reproduced or referred to in their writings by various Arab and

Egyptian scholars, particularly by Nasr ibne Mazahim (148 Ali Jahiz Basari (255 A.H.), Syed Razi (404 A.H.), Ibn-i-Abil Hadid (655 A.H.), and Ibn-i-Abduh, the famous former of Egypt and Allama Mustafa Bek Najib, the great scholar of Egypt. Allama Mustafa Beki Najib regard this letter as a basic guide in Islamic administration.

Given here are only those instructions which are not covered by several other instructions contained in various letters by Hazrat Ali (A.S.) written to his governors has already represented.

THE RICHEST TREASURE

The letter opens under the above title as under :

- (i) "Be it known to you, O, Malik, that I am sending you as Governor to a country which in the past has experienced both just and unjust rulers. Men will scrutinize your actions with a searching eye, even as you used to scrutinize the actions of those before you, and speak of you even as you did speak of them."
- (ii) "The fact is that the public speak well of only those who do good. It is they who furnish the proof of your actions. Hence the richest treasure that you may covet should be the treasure of good deeds. Keep your desires under control and deny yourself that which you have been prohibited from, for, by such substinence alone, you will be able to distinguish between what is good to them and what is not."

FEELING OF LOVE FOR THE PEOPLE

"Develop in your heart the feeling of love for your people and let it the source of kindness and blessing

to them. Do not behave with them like a barbarian, and do not appropriate to yourself that which belongs to them. Remember that the citizens of the state are two categories. They are either your brethren in religion or your brethren in kind. They are subject to infirmities and liable to commit mistakes. Some indeed to commit mistakes. But forgive them even as you would like God to forgive you. Bear in mind that you are placed over them, even as I am placed over you. And then there is God even above him who has given you the position of a Governor in order that you may look after those under you and to be sufficient unto them. And you will be judged by what you do for them."

FEAR OF GOD

"Do not set yourself against God, for neither do you possess the strength to shield yourself against His displeasure, nor can you place yourself outside the place of His mercy and forgiveness. Do not feel sorry over any act of forgiveness, nor rejoice over any punishment that you may meet out to any one. Do not rouse yourself to anger, for no good will come out of it."

"Do not say: "I am your overlord and director, and that you should therefore, bow to my commands", as that will corrupt your heart, weaken your faith in religion and create disorder in the state. Should you be elated by power, ever feel in your mind the slightest symptoms of pride and arrogance, then look at the power and majesty of the Divine governance of the Universe over which you have absolutely no control. It will restore the sense of balance to your wavered intelligence and give you the sense of calmness and

affability. Beware! Never put yourself against the majesty and grandeur of God and never imitate His Omnipotence; for God has brought low every rebel of God and every tyrant of man.

"Let your mind respect through your actions the rights of God and the rights of man, and likewise persuade your companions and relations to do likewise. For, otherwise, you will be doing injustice to yourself and injustice to humanity. Thus both man and God will turn into your enemies. There is no hearing anywhere for one who makes an enemy of God himself. He will be regarded as one at war with God until he feels contrition and seeks forgiveness. Nothing deprives a man of Divine blessings of excites Divine wrath against him more easily than cruelty. Hence it is that God listens to the oppressed and waylays the oppressor.

THE DIFFERENT CLASSES OF PEOPLE

Remember that the people are composed of different classes. The progress of one is dependent on the progress of every other; and none can afford to be independent of the other. We have the Army formed of the soldiers of God. We have our civil officers and their establishments, our judiciary, our revenue collectors and our public relation officers. The general public itself consists of Muslims and Zimmis and among them are merchants and craftsmen, the unemployed and the indigent. God has prescribed for them their several rights, duties and obligations. They are all defined and perceived in the Book of God and the traditions of His Prophet.

"The Army, by the grace of God, is like a fortress to the people and lends dignity to the state. It upholds the prestige of the Faith and maintains the peace of the country. Without it the state cannot stand. Its turn it cannot stand without the support of the state. Our soldiers have proved strong before the enemy because of the privilege God has given them to fight for Him; but they have their material needs to fulfil and have therefore to depend upon the income provided for them from the state revenue. The military and the civil population who pay revenue, both need the co-operation of others—the judiciary, civil officers and their establishments. The Quazi administers civil and criminal law; the civil officers collect revenue and attend to civil administration with the assistance of their establishment. And there are the tradesmen and the merchants who add to the revenue of the state. It is they who run the markets and are in a better position than others to discharge social obligations. And then there is the class of the poor and the needy, whose maintenance is an obligation on the other classes. God has given appropriate opportunity of service to one and all; and then there are the rights of all these classes over the administration which the administrator has to meet with an eye on the good of the entire population, a duty which he cannot fulfil properly unless he takes personal interest in its execution and seeks help from God. Indeed it is obligatory on him to impose this duty on himself, and to bear with patience the inconvenience and difficulties identical to his task."

THE ARMY

"Be particularly mindful of the welfare of those in the army who in your opinion, are staunchly faithful to God and Prophet (S.A.) and loyal to their chief and who in the hour of passion can restrain themselves and listen coolly to sensible remonstrance and who can succour the weak and smite the strong, whom violent provocation will not throw into violent temper and who will not falter at any stage.

"Keep yourself in close contact with families of established reputation and integrity with a glorious past, and draw to yourself even brave and upright in character, generous and benevolent in disposition, for such are the salt of society."

"Care for them with the tenderness with which you care for your children, and do not talk before them of any good that you might have done to them, nor disregard any expression of affection which they show in return; for such conduct inspires loyalty, devotion and goodwill. Attend to every little of their wants not resting content with what general help that you might have given to them, for sometimes, timely attention to a little want of theirs brings them immense relief. Surely these people will not forget you in your own hour of need.

"It behoves you to select for you Commander-in-Chief one who imposes on himself, as a duty, the task of rendering help to his men, and who can excel in kindness every other officer who has to attend to the needs of the men under him, and look after their families when they are away from their homes; so such so, that the entire army should feel united in

their sorrows. This unity of purpose will give them added strength against the enemy. Continue to maintain a kindly attitude towards them so that they might feel ever attached to you. The fact that the real happiness of the administrators and their most pleasant comfort lies in establishing justice in the state and maintaining affectionate relations with the people. Their sincerity of feeling is expressed in the love and regard they show to you, on which alone depends the safety of the administrators.

"Your advice to the army will be of no avail unless and until you show affection to both men and officers, in order that they might not regard the Government as an oppressive burden or contribute to its downfall.

"Continue to satisfy their deeds and praise them over and over again for what services they have rendered. Such an attitude, God willing, will inspire brave to more braver actions and induce the timid to deeds of bravery.

"Try to enter into the feelings of others and do not foist the mistake of one over another and not grudge dispensing appropriate rewards. See to it that you do not show favours to one who had done nothing but merely counts on his family position; and do not withhold proper rewards from one who has done great deeds simply because he holds a low position in life.

THE REAL GUIDANCE

"Turn to God and His Prophet (S.A.) for guidance whenever you feel as to what you to do. There is the

commandment of God delivered to these people whom He wishes to guide aright. O' people of the Faith! Obey God and obey His Prophet and those from among you who hold Divine authority over you. And refer to God and His Prophet whenever there is difference of opinion among you. To turn to God is in reality to consult the book of God, and to turn to the Prophet (S.A.) is to follow his universally accepted traditions.

TRADE AND INDUSTRY

"Adopt useful schemes placed before you for those engaged in trade and industry and help them with wise counsels. Some of them live in towns, and some move from place to place with their ware and tools and earn their living by manual labour. Trade and industry are sources of profit to the state. While the general public is not inclined to bear the strain, those engaged in these professions take the trouble to collect commodities from far and near from land and from across the sea, and from mountains and forests and naturally derive benefits.

It is this class of peace-loving people from whom no disturbance need be feared. They love peace and order; indeed they are incapable of creating disorder. Visit every part of the country and establish personal contact with this class and enquire into their condition. But bear in mind that a good many of them are intensely greedy and are innured to bad dealings. They hoard grain and try to sell it at a high price, and this is most harmful to the public. It is a blot on the name of the ruler not to fight this evil, prevent them from

hoarding; for the Prophet of God (S.A.) had prohibited it. And set to it that trade is carried on with the utmost ease, that the scales are evenly held and that prices are so fixed that neither the seller nor the buyer is put any loss. And if inspite of your warning should any one go against your commands and commit the crime of hoarding, then deal him appropriately with severe punishment.

THE POOR

"Beware! Fear God when dealing with the problems of the poor who have none to patronise, who are forelorn, indigent and helpless and are greatly torn in mind-victims to the vicissitude of time. Among them are those who do not question their lot in life and who notwithstanding their misery do not go abegging. For God's sake, safeguard their rights, for on you rests the responsibility of protection. Asign for their uplift a portion of the state exchequer (Baitul Maal), wherever they may be, whether close at hand or far away from you. The right of the two should be equal in your eye. Do not let any preoccupation slip them from your mind; for no excuse whatsoever for the disregard of their rights will be acceptable to God. Do not treat their interests as of less importance than your own, and never keep them outside the purview of your important considerations, and mark the persons who look down upon them and of whose conditions they keep you in ignorance.

"Select from among your officers such men as are meek and God-fearing who can keep you properly informed of the condition of the poor. Make such

provision for these poor people as shall not oblige you to offer an excuse before God on the day of judgement, for it is this section of the people more than any other which deserves benevolent treatment. Seek your reward from God by giving to each of them which is due to him and enjoin on yourself as a sacred duty the task of meeting the needs of such aged among them as have no independent means of living and are averse to seek alms. And it is the discharge of this duty that proves very trying to rulers, but it is very welcome to societies which are gifted with foresight. It is such societies or nations who truly carry out with equanimity their covenants with God to discharge their duty to the door.

PEACE AND TREATIES

"Bear in mind that you do not throw away the offer of peace which your enemy may himself make. Accept it, for, that will please God. Peace is a source of comfort to the army; it reduces your worries and promotes order in the state. But Beware! Be on your guard when the peace is signed, for, certain type of enemies propose terms of peace just to lull you into a sense of security only to attack you again when you are off your guard. So you should exercise the utmost vigilance on your part, and place no undue faith in their protestations, But if under the peace treaty you have accepted any obligations, discharge those obligations scrupulously. It is a trust and must be faithfully upheld and whenever you have promised anything, keep it with all the strength that you command, for whatever difference of opinion might exist on other matters, there is nothing so noble as the fulfilment of

a promise. This is recognised even among the nonmuslims, for they know the dire consequences which follow from the breaking of covenants. So never make excuses in discharging your responsibilities and never break a promise, nor cheat your enemy. For, breach of promise is an act against God and none except the positively wicked acts against God.

"Indeed Divine promises are a blessing spread over all mankind. The promise of God is a refuge sought after even by the most powerful on earth, for there is no risk of being cheated. So do not make any promise from which you may afterwards offer excuses to retract, nor do you go back upon what you have confirmed to abide by, nor you break it, however galling it may at first prove to be. For, it is far better to wait in patience for wholesome results to follow than to break it out of any apprehensions.

"Beware! Abstain from shedding blood without a valid cause. There is nothing more harmful than this which brings about one's ruin. The blood that is wilfully shed shortens the life of the state. On the Day of Judgement it is this crime for which one will have to answer first. So, beware! Do not wish to build the strength of your state on blood; for, it is this blood which ultimately weakens the state and passes it on to other hands. Before me and my God no excuse for wilful killing can be entertained.

"Murder is a crime which is punishable by death. If on any account the corporal punishment dealt by the state for any lesser crime results in the death of the guilty, let not the prestige of the state stand in

any way of the deceased's relations claiming blood money.

LAST INSTRUCTIONS

"Do not make haste to do a thing before its time, nor put it off when the right moment arrives. Do not insist on doing a wrong thing, nor show slackness in rectifying a wrong thing. Perform everything in its proper time, and let everything occupy its proper place. When the people as a whole agree upon a thing, do not impose your own views on them and do not neglect to discharge the responsibility that rests on you in consequence. For, the eyes of the people will be on you and you are answerable for whatever you do to them. The slightest dereliction of duty will bring its own retribution. Keep your anger under control and keep your hands and tongue in check. Whenever you fall into anger, try to restrain yourself or else you will simply increase your worries.

'It is imperative for you to study carefully the principles which have inspired just and good rulers who have gone before you. Give close thought to the example of our Prophet (S.A.) his traditions and the commandments of the Book of God and whatever you might have assimilated from my own way of dealing with things. Endeavour to the best of your ability to carry out the instructions which I have given you here and which you have solemnly undertaken to follow. By means of this order I enjoin on you not to succumb to the promptings of your own heart or turn away from the discharge of the duties entrusted to you.

"I seek the refuge of the Almighty and His limitless sphere of blessings, and invite you to pray with me that He may give us together the grace willingly to surrender our will to His will, and to enable us to acquit ourselves before Him and His creation, so that mankind cherish our memory and our work survive. I seek of God the culmination of His blessings and pray that He may grant you and me His grace and the honour of martyrdom in His cause. Verily we have to return to Him. I invoke His blessings on the Prophet of God (S.A.) and his pure progeny."

We have quoted so profusely from the instructions of Hazrat Ali (A.S.) so that our readers may judge for themselves as to what kind of Caliph he was. They must have noted his reference again and again to the Book of God and the traditions of the Holy Prophet (S.A.). We leave it to them whether or not they believe in him, as the Shias believe, as an Imam appointed by God Himself. Here it would suffice to say that apart from his being the master of spiritual thought he was also the master of administration and his instructions quoted above are not only 'a basic guide in the Islamic administration' as Allama Mustafa Bek Najib of Egypt regards them but they are and will ever remain, a basic guide in civil and military administration to all the ruling authorities that be. He was indeed a gem of a ruler and his rule, however, short lived was a source of happiness to those over whom he ruled. To compare his rule with that of the Omayyids or the Abbasides will now, on its face, be a mere waste of time.

As regards the general remark that he was not as successful a caliph as his predecessors is only due to ignorance of his administrative qualities of which we have given a dead proof by what we have already written about them through several universally accepted authorities. He remained engaged in wars only because he was inspired for them by the Holy Quran and the traditions of the Holy Prophet (S.A.) which we have already mentioned (and not for worldly gain).

PROCLAMATION OF SHIAISM

Shiaism was proclaimed with even more zeal and enthusiasm during the caliphate of Hazrat Ali (A.S.). As regards the number of Shias which is generally said to be very small then is also far from truth. We have already mentioned the names of the tribes who fought shoulder to shoulder with him against the evil forces mentioned by the Holy Prophet (S.A.), himself in his famous tradition we have already quoted. The number of these men exceeds hundreds of thousands. He won the battle of Jamal and the one at Nehrwan. He almost won the battle of Siffin. Had he pressed a little further, he would have given a clear defeat to the forces of Moawiyah. The enemy asked for peace and he promptly granted it. Had he survived the deadly wound he would have certainly brought peace to the whole Arab world. His martyrdom did not check the spread of Shiaism because his sincerity of purpose had gone deep into the hearts of those who knew anything of the commandments of Allah and the Holy Prophet (S.A.) or those who did not oppose him deliberately. It is wrong to suggest that he had no following by

the name of Shias and that it was through propaganda by Abdullah bin Saba long after his martyrdom which brought people to the fold of Shiaism. (Please see the Chapter VII "The reality about Abdullah Bin Saba. We have already refuted this notion by giving the names of the tribes who had combined forces to help Hazrat Ali (A.S.) against his enemies. Many of the chiefs of these tribes were companions of the Holy Prophet (A.S.).

Every Muslim, Shia or Sunni, agrees that Hazrat Ali (A.S.) is the first Muslim, although he was a minor then. None can also deny what has been historically recorded of his labulous strength. It is not against facts that Islam got its roots basically in the then Arab world through his sword. It is for this reason that he was called the 'Lion of God'. What the Shias believe is that it was so ordained by God. Allah chose him to be the first in the series of Imams after the departure of the Holy Prophet (S.A.). We have already proved it by quoting profusely from the Holy Quran as well as from the unanimously accepted traditions of the Holy Prophet (S.A.). Therefore, what is said about him as a caliph is not for the only reason that history has recorded it but also because it is proved by both the Holy Quran and the traditions of the Holy Prophet (S.A.) and has thus formed the basic part of the faith of the Shias.

Many a sects among the Muslims themselves do not accept this as criterion for what is laid down clearly in the Holy Quran itself. But they do not accept many other things about which the Holy Quran is also quite

clear and about which the historical record is also crystal clear such as the martyrdom of Imam Husain (S.A.) the second son of Hazrat Ali (A.S.) at Karbala. Not only that. They call Yazid, the universally known drunkard, a true Muslim and regard his rule as a typical Islamic rule. We do not want to raise this point here, we shall discuss it later on in this very book. For the moment, therefore, we leave it at that.

BISMILLA HIR RAHMA NIR RAHIM

SHIAISM EXPLAINED

CHAPTER VIII

HAZRAT IMAM HASAN (A.S.) (3-49 A.H.)

Hazrat Imam Hasan (A.S.) the second Imam and the first son of Hazrat Ali (A.S.) from Fatematuz-Zehra (Lady of Light), the dearest, the most beloved one daughter of the Holy Prophet (S.A.) was born on the 15th of Ramzan, 3 A.H. The Holy Prophet (S.A.) named him Hasan. He was, however, called by several other title as 'Mujtaba', 'Abu Mohammad', 'Syed', 'Shabbar' and 'Sibte Akbar'. According to several historians he was bodily a true copy of his maternal grandfather, the Holy Prophet (S.A.) from head to chest, while his younger brother Imam Husain (A.S.) the third Imam resembled the Prophet (S.A.) most from belly to the extremity of both the feet.

The Holy Prophet (S.A.) loved both of them more than any other next to kin. History records many an occasion of the expression of his immense love for them both. Once his companions asked him whom he loved most among his Ahle Bait (members of his holy family) to which he replied, "Hasan and Husain". When the famous verse of the Holy Quran 33:33 regarding purification of Ahle Bait was revealed to the

Holy Prophet (S.A.) his followers asked him as to who they were. The Holy Prophet (S.A.) replied, 'Ali, Fatemah, Hasan and Husain'.

On another occasion when the christians challenged the Holy Prophet (S.A.) to bring the chosen few of his followers whom he thought the best among them to compete the best among them (the christians) he brought out of his house only these four, i.e., Ali, Fatemah, Hasan and Husain (A.S.) because they were not only his choice but also the choice of Allah. History records this event as 'MUBAHELA' (3:61)

History also records a very interesting incident with regard to this event.

The Holy Prophet (S.A.) had brought Ali, Fatemah, Hasan and Husain (A.S.) in a cover. The first two who came out of the cover were Imam Hasan (A.S.) and Imam Husain (A.S.) when Lord Bishop of the Christians saw them he yelled to his companions; "O' yec, don't challenge them". Then he said to them, "Look at the faces of these two children! Are they not shining like the moon and the sun? I say unto you: they are really the chosen ones of God. If you challenge them, God's wrath will fall on you and you will consequently be ruined". This was a unique and decisive victory of Islam over christianity.

Could any Muslim after this, venture to say that Hasan and Husain (A.S.) as well as their father, Hazrat Ali (A.S.) were not chosen by Allah Himself to be His 'Khalifas' or vicegerents on the earth?

History has recorded that Hazrat Imam Hasan (A.S.) was very kind-hearted, very generous and courteous to all. An incident when all these qualities were manifested by him at one and the same time is worth reading.

During the period of his caliphate, Hazrat Imam Hasan (A.S.) was once sitting with his courtiers when a stranger approached the party and said: "Who is the chief amongst you?". Imam Hasan (A.S.) stood up and said, "I am their chief my name is Hasan bin Ali". Hearing this the stranger pulled his face and said, "Ali! the same man who was so barbarous that he killed hundreds of thousands of men looted them, eh?" Upon this the courtiers of the Imam (A.S.) wanted to reprimand rather punish the stranger, but the Holy Imam stopped them by waving his hand and turning to the stranger he said, "You seem to be in distress. Please do tell me what is your anxiety. If you are hungry, I can provide you very rich and sumptuous food. If you are thirsty, I can send for you cold water rather sweetened cold drink. If you are under debt and your creditor is pressing you hard to return it, I am prepared to give you the amount, and if you have any enemy and you are unable to face him alone I shall face him on your behalf. In short whatever your need might be I am all in all with you and will try to help you in every possible way." Hearing this, the stranger felt quite ashamed and submitted to the Holy Imam with folded hands: "You are actually the son of Ali Murtaza, 'Sher-i-Khuda', who easily pulled down the gate of Khyber and easily defeated Antar and Amr. Your illustrious father, the cousin and son-in-law of the Holy Prophet (S.A.) was really an Imam and 'Wasi' of the Prophet of God." Saying this he

entreated Imam Hasan (A.S.) to convert him to Islam. Thereafter, as the history has recorded, he always lived with the Imam and served him with all sincerity (Tanqihush-Shahadatain by Maulvi Muhammad Abdul Ghani Shah Qadri Hanafi, Gulzar Muhammedi Press, Lucknow (pages 15-16).

Once a man was crying and praying to Allah for ten thousand 'dirhams' (a coin of the time). He at once sent the money to that man without desiring thanks from him, nor he described it to any one thereafter. (Ibid).

Once he had invited chiefs of some tribes to dinner. When the meal was being served, a slave girl who was attending the guests staggered suddenly and the bowl of soup she was holding fell on the Holy Imam who was then a caliph, and spoiled his costume. In turn the Holy Imam looked up and cast his eyes on the girl. The girl who knew the nature of the caliph promptly the following verse from the Holy Quran:

"Those who are faithful to Allah (always) check their anger."

The Holy Imam exclaimed at once:

"I have checked my anger."

Thereupon the slave girl proceeding further quoted the next phrase of the same verse :

"Such persons (always) forgive people (for their faults)."

The Holy Imam (A.S.) exclaimed,

"I forgive you for your fault," whereupon the slave

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CHAPTER IX

CALIPHATE OF IMAM HASAN (A.S.)

After the martyrdom of Hazrat Ali (A.S.), the question of caliphate remained hanging on fire for quite some time because the desire there for on the part of Moawiya increased by leaps and bounds while the peace loving Imam Hasan (A.S.) had no desire for it at all, for his faith did not stand for the worldly wealth or grandeur. But when he saw the poor masses being oppressed by Moawiya who had proclaimed himself to be the caliph for the only reason that they did not want him to be the Amir, he (Hasan A.S.) felt his responsibility unto God. Simultaneously he was hard pressed by the Kufians who wrote innumerable letters to give them a lead to throw away the yoke of subjugation on the part of the self styled caliph. Even then he thought over the problem coolly and after giving full consideration to every side of it he finally decided to proceed to Kufa from Medina.

Some of the historians have recorded that it was Moawiya himself who had induced these Kufians to entreat the Imam (A.S.) to come to Kufa, pretending that they had a great desire to pay him their homage and make him their caliph. However, the Holy Imam Hasan (A.S.) set on his journey from Medina to Kufa

and on his way to that city stayed for some times at Mosul. The idea that the people of Iraq were instigated by Moawiya to kill the Imam and make the way clear for him to the seat of caliphate without facing any other claimant for it is also proved by an incident which took place at Mosul.

During his sojourn at Mosul the man with whom he was staying gave him poison in food but to no effect. But when he repeated it several times, Imam Hasan (A.S.) became very ill. The man who was in constant correspondence with Moawiya wrote to him that he had tried his utmost to kill the Imam, but to no avail and though not dead, yet he was seriously indisposed. Moawiya wrote back to him, requesting him to somehow or other, put an end to Imam Hasan's (A.S.) life. This letter by chance fell into the hands of Hazrat Imam Hasan (A.S.) who on its perusal at first maintained a profound silence, for he did not want to put his host to shame, but it became evident to him that his residing there any longer was not advisable. Meanwhile, one day another inhabitant of the same town, pretending to be blind and supporting himself by a spear the point of which he had previously poisoned, came to pay apparently his respects to the Holy Imam (A.S.) and addressed him thus: "I am a blind man, and am desirous of rubbing my eyes on your august feet in the hope that they may regain sight". So saying he gradually approached Hazrat Imam Hasan (A.S.), supported by the spear and struck his thigh with it with the result that Imam Hasan (A.S.) began to feel excruciating pain and torture while the wound bled profusely. The people present at the time were about

to tear the pretender to pieces when the Imam observed, "why so? Although blood for blood is ordained in the Holy Quran, yet I am still alive, therefore why kill the man when I am yet alive? God Himself will punish him, by making his pretended blindness real." In response to this observation of the Holy Imam (A.S.) the man was allowed to go. Imam's (A.S.) wound, though dressed properly, did not heal for a considerable time due to the deadly poison applied to the spear. Then Imam Hasan (A.S.) disgusted with the place proceeded to Kufa where he was received with great pomp and show. It was there that a considerable number of people gathered around him, took 'Baiat' and swore to remain loyal to him vis-a-vis Moawiya.

Hazrat Imam Hasan (A.S.) had agreed to become caliph, as is apparent, to serve the cause of Islam which was so dear to him, but Moawiya who already envied his position as a direct descendant of the Holy Prophet (S.A.) could not remain a silent spectator at this juncture; he was afraid of the ever increasing popularity of the Holy Imam in Iraq. So he started to contrive measures of overcoming the situation. He had previously made people persuade the Imam (A.S.) to come to Iraq to get him killed there, but he had not perhaps, foreseen this situation. He no longer could suppress people and stop them from coming to the fold of Shiaism. There were many a companion of the Holy Prophet (S.A.) at Kufa who could very well distinguish between the two. They also explained Shiaism to the people whose number was now on increase. This situation made Moawiya more uneasy. He, therefore, contrived more and more to get rid of him. Besides sending his forces to Iraq he also sent individuals

in disguise to kill the holy Imam (A.S.). While his forces looted his camps and snatched ornaments even from the slave girls, his secret agents tried their utmost to kill the Holy Imam. He was on a number of occasions attacked in the mosque and once while in prayer, a man stabbed him with a dagger, but by the grace of God, he was saved. His followers and even those who helped him in any way including several well-known Shia scholars were being killed almost everyday. As Hazrat Imam Hasan (A.S.) was the most God-fearing and a most responsible person among them all, he did not want to allow the situation to deteriorate any further. Although he was still in a position to meet force with force, he prepared to relinquish the worldly caliphate and transfer it with certain terms and conditions just to avoid further blood-shed among the Muslims.

When Moawiya heard of it he sent a blank paper with his signature at the bottom of it with a message that whatever terms and conditions the Holy Imam (A.S.) proposed for the peace treaty were agreeable to him. Ultimately a peace treaty was signed by both, Moawiya and Imam Hasan (A.S.) with the following terms and conditions:

- (i) That Moawiya would follow that Holy Quran and the traditions of the Holy Prophet (S.A.) in word and action.
- (ii) That Moawiya would stop abusing Ali (A.S.), which he had enforced even from the pulpits of the Mosques.

- (iii) That Moawiya would give protection of life, property and honour of the Shias, i.e., the devotees of Ali (A.S.).
- (iv) That Moawiya would not appoint any one as his successor to the throne. (Tarikhul Khulafa).

Thus Imam Hasan (A.S.) relinquished the caliphate and Moawiya became the caliph, but the latter violated the terms of the peacetreaty (truce) and the same treachery and tyranny continued and converted the caliphate into kingship, i.e., a hereditary monarchy. Thus the rule called the caliphate virtually ended and in its place started the despotic hereditary kingdom. Calculating the exact dates of the months of the start and the end of the caliphate it remained in force for only 30 years as prophesied by the Holy Prophet (S.A.), the last 6 months being that of the caliphate of Imam Hasan (A.S.). (Tarikhush Shia, Tarikhul Khulafa, through Kulaini Suduq, Albadaya-wan-Nehaya and others).

As regards abiding by the terms of the truce the Holy Imam Hasan (A.S.) after relinquishing the caliphate retired into seclusion, having nothing at all to do with politics or any of the political leaders. In contrast Moawiya continued black-mailing him through all sorts of degrading fabrications against him. Not only this, he on his part also continued violating all the terms contained therein to which he was a party. The very day the truce was signed he went to the pulpit of the Mosque at Kufa or as some other historians have recorded to a private gathering of his

friends and companions including some neutrals, and observed as under :

"I have persuaded Hasan bin Ali (A.S.) to this truce with temptation of a few terms and conditions but they are all under my foot." (Al-Imamat wal Sivasat, Ibne Qariba, Sharhe Nehaj, Vol. IV Tabari (Havadis), pages 4, 6 and 93, Tarikh Tabari, page 186).

Moawiya also addressed his audience thus :

"I did not fight you to make you say your prayers, to keep fasts, to pay the poor-rate and to perform Haj but I fought you simply to become your Amir in which I have succeeded and achieved my aim."

Moawiya was true in what he reportedly said, he never turned to the Holy Quran in any of his actions, he put to sword all the known Shias or tortured them to death, he issued orders to all his Governors and other officers to abuse Hazrat Ali (A.S.) and the Ahl-e Bait (the purified ones of the house of the Prophet (S.A.)) he did not amend his orders even when he was warned by Imam Hasan (A.S.) under the terms of the truce. This practice continued till the end of the Omayyid's caliphate except the period of Omer bin Abdul Azz. Over and above, he appointed Ibne Ziyad as a Governor of Kufa and also gave Basra in his charge.

Ibne Ziyad made his seat of Government at Kufa where the majority of Shias lived. He put to sword almost all of them. He had the advantage of knowing almost all of them, having remained with them

for quite a number of years, but when elated by the high office of Governorship of Kufa and Basra, he proved to be the worst enemy of the House of the Prophet and the Shias. (Sharhe Nehaj, Vol. 3, p.15. For degradation, ruination and mass killing of the Shias at the hands of Moawiya and Ubaidullah bin Ziyad also see 'Sharhe Nehaj through Madaeni and 'Maqatelut Talebeen' by Abul Farah. Ibne Ziyad did not only kill such celebrated Shias as. Najjar bin Adi and his companions and Omer bin Hemaq Khuzai, etc., but went a step further. He contrived to kill Imam Hasan (A.S.) himself and ultimately succeeded therein by poisoning the Holy Imam through the wife of the latter, Ja'da binte Asha's bin Qais (See Tarikhul Khulafa, Vol 1, p. 183 ; Istia'b by Abdul Bir ; Morawwajuz Zahab, Vol. 2, p. 36 ; Maqatelut—Talebeen and Sharhe Nehaj, Vol 4, pp. 466-68).

The above celebrated historians have recorded the martyrdom of Imam Hasan (A.S.) with a little variation here and there as under :

"After the truce Hazrat Imam Hasan (A.S.) disgusted as he was with Kufa, finding only the worst enemies of 'Ahl-e Bait' and treacherous people all around and very few friends, returned to Medina where Moawiya had appointed Marwan as Governor. He had also instructed him to some-how or other kill Imam Hasan (A.S.) and give him relief in so far as the matter of caliphate was concerned."

Marwan himself was as treacherous as he was cunning. Moawiya had promised to exalt him if he

succeeded in his efforts. Therefore, he did not leave any stone unturned in carrying out the command of Moawiya. He sent for an old woman, Aisooya, who excelled even Marwan in cunningness and treachery and had due to her old age, access to the houses of the nobles of Medina. Marwan loaded her with a variety of presents and each promised for more by himself and Moawiya, the caliph at Syria. She being greedy, and experienced as she was in carrying out such contrivances quite a number of times before, at once agreed to do what Marwan would entrust her for. Marwan then revealed to her his plan handing over to her a phial of a virulent liquid asked her if she knew Ja'da binte Asha's, the wife of Imam Hasan (A.S.). She replied in the affirmative and told Marwan that she was in her confidence and that he should not worry about that at all. Then she went to the house of Imam Hasan (A.S.) and through temptations of immense wealth including her marriage with Yazid, the heir to the throne of the whole of Arabia, made her agree to poison the Holy Imam.

Ja'da in the dead of night stealthily managed to sift the poison in the goblet of water standing at the head of the Holy Imam's bedstead. The Holy Imam feeling thirsty late in the night drank some water from the goblet and felt much pain in his stomach. He kept feeling very uneasy till in the morning he went to the tomb of his grandfather, the Holy Prophet (S.A.) prayed there for a long time and when came back to his house he found himself relieved of the pain and fully recovered from the effect of the deadly poison. The hopes of Marwan though frustrated, he

did not lose heart and tried a second time. This time he sent diamond powder to Ja'da through Aisooya and got it sifted into the goblet of the Holy Imam when he was asleep at noon. Imam Hasan (A.S.) was unwell. He felt thirsty in the afternoon and asked his sister Kulsoom, who happened to be in his bed room at the moment for water and took a draught of it. No sooner did he swallow it, then he felt a violent pain in his stomach and the next moment he started vomiting blood and, after some time, began passing blood in stools also. For a few days it continued and he kept feeling extremely restless with violent cramps in his liver, vomiting from time to time and ejecting pieces of liver. The same remained the condition of his stools. The medical help also did not prove effective. Giving up all hopes of recovery, he called his younger brother Husain (A.S.) and giving him numerous precepts and secret advices delivered his son, Qasim, into his charge and thereafter resigned his soul to God. How much doleful wailing should have taken place at this catastrophe in the holy family of the last Prophet (S.A.) of God could be well imagined.

A little before his martyrdom, Imam Husain (A.S.) had asked him as to whether he suspected anybody to have given him the virulent poison, but he did not allege anybody to have done that although he is said to have known the culprit. What he said to his brother was to have patience and leave everything to God to do the justice and take his revenge from the one who had committed such a crime.

Husain (A.S.) showed the patience worthy of an Imam, but no language can express the lamentations of other members of the holy family of the Prophet (S.A.) of God at the departure from this world of such a praiseworthy member of that family.

At the time of his martyrdom, Imam Hasan (A.S.) was only 47 years of age. The date of his demise recorded by some of the universally acknowledged historians is 28th Safar, 49 A.H.

Hearing the news of Imam Hasan (A.S.) Marwan, the Governor of Medina was highly delighted. He and others who were opposed to the family of the Holy Prophet (S.A.) did not even allow the body of Imam Hasan (A.S.) to be buried beside his Grandfather, the Holy Prophet (S.A.). As his funeral proceeded, arrows were shot at the coffin and some of the arrows had even pierced the coffin and some were found stuck in the holy body of the Imam and he was ultimately forced to be buried in the public cemetery of the Jannat-ul-Baqi'.

Many presents and gifts were bestowed by Marwan on both, the wretch called Aisooyn and the unfaithful and treacherous wife of the martyred Imam and the latter was sent off to Syria.

At hearing this tale of Hasan's fate

His friends rolled in the dust and prostrate lay;

While his malignant foes, in guilt elate,

To Syria exulting took their way.

However, the Omayyid rule commenced from Mowya and Moawiya against the terms of truce appointed Yazid, his son to succeed him as caliph, who was an acknowledged drunkard and debauch and a brute in human frame. Only one year after ascending the (so-called) throne of caliphate, he enacted the whole sale massacre of the Holy Imam Husain (A.S.), his kith and kin, and his godly comrades at Karbala. We would deal with this tragedy in detail in the next chapter of this book.

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CHAPTER X

IMAM HUSAIN (A.S.) (4—61 A.H.)

Hazrat Imam Husain (A.S.), the third Imam was born to Hazrat Ali (A.S.) and his celebrated wife, Fatematuz Zehra (A.S.), the beloved daughter of the Holy Prophet (S.A.) on the 3rd of Sha'ban 4 A.H.

Imam Husain (A.S.) was besides being very handsome, kind-hearted, generous and courteous as his elder brother, Imam Hasan (A.S.) and likewise he also bodily resembled his Grandfather, the Holy Prophet (S.A.), who on many occasions expressed his immense love for his grandson, Imam Husain (A.S.). According to most authentic historical record, the Holy Prophet (S.A.) did not lift his head from the ground, while in prayers, when small grandson of his playfully sat on his back. The Holy Prophet (S.A.) publicly called him and his elder brother, Imam Husain (A.S.) as his own sons, and used to say that he loved them most and whoever was their friend was the friend of the Holy Prophet (S.A.) and the friend of Allah, and the one who was their enemy, was his enemy and the enemy of Allah. Thus the Holy Prophet (S.A.) enjoined on his followers to bear the greater degree of love for both of them in their heart of hearts as a point of

their faith. The Holy Prophet (S.A.) also said to his followers at the time of his departure from this world that he was leaving two things behind him for them to turn to, that is, the Holy Quran and his Ahle Bait. But alas! the very followers of the Holy Prophet (S.A.) who during his life time claimed to be the best Muslims and the most faithful ones, turned their backs on both of them and tried their utmost to crush and eradicate them as far as possible. Moawiya bin Abu Sufyan presented the worst example of it. He did not only forget the famous tradition of the Holy Prophet (S.A.) we have mentioned above, but went against the terms of the truce he had made with Imam Hasan (A.S.) to which he was morally bound and instead appointed Yazid, his son, to succeed him. He went to his knees in prayer as a mark of gratitude to Allah, when he heard of the martyrdom of Hazrat Imam Hasan (A.S.). (Tabari, Abul Fida, Ibne Qatiba, Ibne Abdwaih and others).

History records that Moawiya forced the people, at the point of sword, to accept Yazid, his son, to be his heir 'Abul Shohada Al-Husain bin Ali' by Abbas Mahmood Al-Aqqad : translation from Arabic by Ata Husain under the title 'Shahe Shaheedan' (pages 23-24).

The method Moawiya adopted was to kill by giving poison mixed with honey whoever opposed him or his appointing his son, Yazid, as his heir. As recorded by history, Hasan bin Ali, Ashtar Nakha'i, Abdur Rehman bin Khalid were all killed in this way. Abdur Rehman bin Khalid was in the party of Moawiya. His

only crime was that he opposed the appointment of Yazid and instead proposed some other name for caliphate after Moawiya. The relatives of Abdur Rehman blamed Ibne Asal, the personal physician of Mowiya for administering poison to him, so Ibne Asal was also put to sword to pacify the relative of Abdur Rehman bin Khalid. Moawiya used to say "God has soldiers of honey" (Abul Shohada Al-Husain bin Ali by Mahmud Al-Aqqad, translated into Urdu from Arabic by Ata Husain (Shahe Shaheedan p. 15).

After the martyrdom of Imam Hasan (A.S.), Imam Husain (A.S.) being left alone to face the worst type of enmity on the part of both, Moawiya and his son Yazid, became very pensive and prayed to Allah, "O Thou Protector, all have become the enemies of my house; whether shall I fire, or from whom shall I seek protection except Thee". He lived in seclusion like his elder brother, Imam Hasan (A.S.) and had nothing to do with caliphate as he knew for certain that according to the prophecy of the Holy Prophet (S.A.) it had changed into a hereditary monarchy. But he could not also see oppression and suppression of the masses at the hands of Moawiya and his son, Yazid and remain a silent spectator. Therefore, when he received letter after letter from the Kufians, telling their woeful condition, he could not suppress his love and his feelings for the oppressed mankind, he also felt his responsibility unto God in this regard.

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CHAPTER XI

THE TRAGEDY OF KARBALA

The tragedy of Ka bala and its causes are well-known, but we shall describe them here briefly for the benefit of our readers.

THE CALIPHATE YAZID

After the death of his father, Moawiya Ibn-e-Abu Sufyan, Yazid proclaimed himself as a Caliph, wrote to the then Governor of Medina, Walid ibne Atba ibne Abi Sufyan to take 'Baia't' for him from all the Medinites including Abdullah bin Omer, Abdullah bin Zubair and Husain (A.S.) bin Ali (A.S.). As Marwan was a very cunning fellow and wanted the caliphate for himself, he advised Walid ibne-Atba to let Abdullah bin Omer boil in the kettle of mediation as he had nothing to do with caliphate or, for that matter, with the world, but to send for Husain bin Ali (A.S.) and Abdullah bin Zubair for the purpose. He said to Walid, "If the two agree, so such the better and if not, put them to death." Marwan had thought that when these two important persons would be away from the scene, he would settle with Yazid by making people of Hedjaz rise against him on behalf of these two important personalities.

Walid accordingly sent a messenger to Abdullah bin Zubair and Imam Husain (A.S.) At that time both of them were in the mosque. When Imam Husain (A.S.) saw the messenger, he at once understood the situation. Imam Husain (A.S.) accompanied by Abdullah bin Zubair went to see Walid bin Atba, the Governor. And when they were asked to make 'Baia't' to Yazid, Imam Husain (A.S.) said to him, "This is a very important matter. It would not suit Yazid himself if people like us made 'Baia't' to him in such a quite manner. Ask the general public to gather at some place and put it before them all and, then we would see".

Walid agreed to it and let the two go away. When they had gone out, Marwan rebuked Walid saying that he had deceived him as he would never again get the two, particularly Husain bin Ali (A.S.) He said that it was proper to kill both of them there and then.

Walid also got angry and said, "Do you want me to kill the 'Grandson' of the Holy Prophet (S.A.)? How could I show my face to Allah if I had acted upon your advice?"

History records that Omayyids' opposition to Hashimites was due to the following reasons:—

- (a) Hashimites led an honest and austere life.
- (b) They enjoyed popularity for their acts of benevolence.
- (c) They were esteemed high for their deeds of valour.

- (d) They stood for the welfare of the common man.
- (e) They adhered to the moral code of life.

In contrast to the Omayyids, though wealthy, were devoid of virtues and as such did not command any respect or popularity among the Arabs.

Thus it was a case of Vice versus Virtue.

History has recorded that the Hashimites were all noble and respectable people and their standard of character as compared with that of the Omayyids was sky-high and it had long been tried during war and peace; public service was the mode of Hashimites' life whereas that of the Omayyids was only selfishness. Many a historian have recorded that the rise of Moawiya against Ali (A.S.) had originated from the political views on the part of the former and had nothing to do with religion, while Ali (A.S.) was all in all for religion. Similarly Ali's (A.S.) two sons, Hasan and Husain (A.S.) also paid their whole attention to the standard of the Faith fixed for the believers by the Holy Quran itself and explained by the Prophet of Islam (S.A.) by practice.

Ali (A.S.) bin Abi Talib and his two sons, Hasan and Husain (A.S.) had inherited some of the virtue originally from Abdul Muttalib who always stood for a right cause whereas Hasan and son of Omayya kept themselves busy in trade and business and accumulated wealth through fair and foul means. The general idea that Moawiya had for quite some

time recorded the verses of the Holy Quran revealed to the Holy Prophet (S.A.) is only far fetched and against facts. He was actually a clerk of the exchequer (Baitul Mal) and kept its accounts and also maintained lists of those who derived money from it. (Abush-Shohada by Abbas Mahmud Al-Aqqad).

From the above it becomes quite clear that the tussel between the two families, i.e., the Omayyids and the Hashimites was mainly based on political grounds on the part of the Omayyids and whenever they spoke of any principle, their main object was to procure political support through.

However, no principle, legal or moral was followed by Moawiya while appointing his son, Yazid to succeed him as caliph. Moawiya himself knew it fully well and he is said to have apprised Yazid of the fact in view of the clear traditions of the Holy Prophet (S.A.) and the commandments of Allah in respect of 'khilafat' which should not be confused with the word caliphate which we have already discussed at length. The appraisal by Moawiya of this situation could not, however, check him from achieving his political ends by opposing Ali (A.S.) on every step and ultimately changing the so-called caliphate into hereditary monarchy. While doing this, he had reportedly advised Yazid to crush all his opponents except Husain bin Ali (A.S.) in view of the latter's near relation with the Holy Prophet (S.A.). Let us for argument sake admit it for a while that he had, but did he not know the nature of Yazid and environment in which he was brought up? Did he not know as to what a life his son was leading? Did

he expect caliph to overhaul or reform him completely with a magic wand. Did he expect that all the forces at the command of his son as a caliph could subdue the strength of character commanded by Imam Husain (A.S.), son of Ali ibne Abi Talib (A.S.) who followed his father and grandfather (S.A.) in every aspect of life and for whom the religious code was greater than anything else. In these circumstances there is no sense in comparing Husain (A.S.) with Yazid. Husain (A.S.) took the path he was expected to and did what he thought best. Apparently he lost the battle at Karbala but if we go deep into it and then look at the result we would also arrive at the same conclusion at which some great thinkers and very high personalities of the world have.

IMAM HUSAIN'S (A.S.) STAND

What was Husain's (A.S.) standpoint? What did he desire to do? The answer to this is provided in a nutshell in his written will to his step-brother Mohammad, popularly known as Ibne Hanafiyah, at Medina before his departure to Iraq. Imam Husain (A.S.) wrote:—

"I am not setting out for aggrandisement or pride, or to create disorder or to perpetrate oppression, but I am setting out (with a determination) to reform the Ummat of my grandfather (the Holy Prophet S.A.) and the followers of my father—Ali the son of Abu Talib."

Yet in another letter to the nobles of Basrah, insisting them to help in this cause, Imam Husain (A.S.) wrote:—

"I invite you to the cause of the revival of the impressions of Righteousness and to deal a death blow to the cause of innovations; if you respond you will be guided to the paths of goodness". (Nasekhut Tawaar.ekh).

OPINIONS ON THE TRAGEDY OF KARBALA

(i) THE HON'BLE SIR, S. M. SULAIMAN, Kt., M.A., LL.D., in his essay on 'The place of Hazrat Imam Husain (A.S.) in the list of benefactors of mankind' regarding the baffling battle on the plains of Karbala comments as follows:

"His brave conduct on the burning sandy desert of Karbala-e-Mo'alla is not to be judged by any military strategy of tactics. A mere modern soldier, with a band of a few dozen of followers, surrounded by thousands of enemies, cut off from all sources of supply, denied access to natural water, starving from hunger and dying of thirst, would have considered that only possible course of action in such helpless circumstances was an unconditional surrender. But the rules of warfare which are recognised in worldly matters were not the guiding principles working in Imam Husain's mind. He was facing death deliberately and intentionally. His line of action was not to be determined by ideas of practicability or notions of feasibility. The thought of saving his own life and even those of his relations and followers at the expense of religious principles, could not possibly enter his mind. Such an idea was totally abhorrent to him. The cause for which he stood was not to be given up at any cost, no matter even if the adherence to it meant the

sacrifice of the lives of all his devoted fighters. The unswerving loyalty to the righteous cause was paramount and far above any regard for personal safety. The heroic spirit displayed on that memorable occasion is not only a standing proof of his great courage and determination and of his great strength of character, but also of the firmness of his conviction of truth, and his unalterable resolve not to flinch from it."

(ii) PANDIT RAGHUNANDAN PRASAD in his treatise 'Husain.—The leader of the entire humanity' remarks.

(a) "The martyrdom of Husain signifies victory of religion over heathenism; Good over evil; Truth over falsehood; and spirit over matter. And therefore, entire humanity might claim Husain as their own, without distinction of age or clime, colour and country."

(b) The celebrated Hindu scholar Proceeds further:
"Let the whole world then Join in common love and reverence to glorify the name of this perfect Man To keep green the commemoration of this great sacrifice is to water the roots of Love and Peace, truth and Honesty, Liberty and Fidelity amongst the entire humanity."

(ii) SIR PHILLIP eulogizes Husain's supreme sacrifice as follows :

"We search in history and in epics for an impersonal and ambitionless sacrifice as that of Imam Husain, but we search in vain. No cause to which sacrifice does not vibrate in pulsation triumphs at the Bar of Time Yazid lost in spite of his victory because his cause did not enjoy the sanctity of sacrifice."

(iv) EDWARD GIBBON in his book 'The fall and decline of Roman Empire' expresses his sentiments regarding the Tragedy of Karbala as under :

"In a distant age and climate, the tragic scene of the death of Husain will awaken the sympathy of the coldest reader".

(v) DR. MUHAMMAD IQBAL, the Philosopher Poet of the East, in one of his Persian poems included in his famous Ma hnavi "Rumuz-e-Bekhudi" pays homage to Imam Husain (A.S.). Says he :

*"Annihilated despotism till the day of resurrection;
The surge of his blood brought-forth the garden of liberty.*

*For truth he rolled in dust and blood.
And thus he had laid the foundation of Islam.
Had political supremacy been the motive of Husain,
He would not have made his journey along with his
kith and kin.*

*His resolution is unshakable like the mountains.
It is strong vigorous and successful.
The secret of Quran we have learn from Husain.
From his fire we have kindled our flame."*

(vi) ABBAS MAHMOOD AL-UQQAD : The famous historian and critic of the twentieth century, Abbas Mahmood Al-Uqqad writes in his popular book 'Abush-Shohada' :—

'Not a single family of the martyrs in the world surpasses the family of the Martyred Husain, in

respect of the number of the martyrs, its (universal) influence, and its (world-wide) remembrance. Suffice it to say that in the annals of the world it is the personality of Husain alone who is a martyr, son of a martyr and the father of the martyrs for centuries to come."

(Abush-Shohada)

Imam Husain (A.S.) had wholly achieved his aim, and had successfully saved Islam from disintegration and ruin.

(vii) SHEIKH ABDULLAH AL-ALAAYELI :

"And therefore Husain peace be on him, rightly deserves to be named as Second Builder of Islam after his grandfather (Muhammad) Al-Mustufa may Allah's blessings be on him, and on him, and to be considered the Renovator of the edifice of Tauheed (Unity of Allah)".

Samool Ma'ani fi
Samooz-Zaat).

(viii) KHOWAJA MOINUDDIN CHISHTI:

These and many other great scholars have paid homage to Imam Husain (A.S.). 'The Greatest of All the Martyrs' without distinction of age or clime, colour or country. The last but not the least to mention here is one of the greatest Muslim Saint, Khawaja Moinuddin Chishti (R.) has unequivocally acknowledged Husain's status in Islam in one of his Persian couplets thus:

*"Indeed, Husain is the King and the King of Kings.
He himself is the religion and one who gave refuge
to religion. He gave his head in the way of Allah,
but did not surrender to Yazid. Verily the founda-
tion of Islam is Husain."*

(ix) **CARLYLE**.—Writes to the effect; Heroic deeds do not remain confined to any one nation or any one land. They on the other hand, become the common heritage and possession of the entire brotherhood preserve the tradition of valour and heroism.

(x) **BROWNE**.—In his celebrated book, *The literary History of Persia*, remarks to the following effect :—

Of the three tyrannical aggressions—the martyrdom of Hazrat Imam Husain (A.S.), the revenge of Medina and the siege of Macca, the first one was such a magnitude that shook the entire world of Islam.

Not a single soul with a human sentiment in his bosom, was left unaffected by a recital of this tragic story.

(xi) **REVEREND FATHER PELLAS S.J. PH.D. PRINCIPAL ST. XAVIER'S COLLEGE BOMBAY**.—The sacrifice of Hazrat Imam Husain (A.S.) is certainly an outstanding event of History, which helped the victory of truth over falsehood.

(xii) **FREDERICK G. GOLD**.—Writes to the effect. If I could muster strong the youths of Asia, Africa, Australia, America and Europe in the plain of Iraq and if I may have the opportunity to stand in front of the mausoleums of Hazrat Imam Husain (A.S.) and Hazrat Abbas (A.S.), and the assemblage could understand my words, I would talk about the esoteric and spiritual message of the life and death of Hazrat Imam Husain (A.S.). Hazrat Imam Husain (A.S.).

was the best prototype of perfect manhood, when he was expounding his mission of peace and benevolence amidst the dark valleys of hatred and tyranny among the deserts and the streams. His practical life, to me is so outstandingly proverbial that it has a universal appeal.

(xiii) **JOHN HEWETT**.—Sometimes Governor of the United provinces quoted from Resolution No. 328 of 1908, General Administration Department, Naini Tal dated 3rd October, 1908.

The martyrdom of Hazrat Imam Husain (A.S.) the grandson of the Holy Prophet (S.A.) is celebrated during the first ten days of the month of Muharram among the Shiah Muslims, however, the days of condolence begin from (the 28th of Zilhaj the month which precedes the month of Muharram) the period ends on the 8th of Rabiul Awwal. During this period are held consolatory meetings all over in large numbers. Taaziyas are taken out. The rites of condolence and observance vary in different places. In Lucknow the most important dates for condolence are 10th of Muharram the 20th of Safar Chehlum and the 8th of Rabiul Awwal. Although the rites of Muharram were started by the Shahs, yet to a certain extent the Sunnis and Hindus of the province also take part therein. Go akhpur, Faizabad and Allahabad present examples of this.

(xiv) **LORD MESTON**.—Sometimes Governor of the United Provinces said in a speech which he made in the Government House Lucknow on 16th December, 1921, to the following effect.

The entire world of Islam is unanimously aggrieved at the martyrdom of Hazrat Imam Husain (A.S.), which took place in Karbala. This event serves as a reminder of the duty that all of them together should preserve the honoured chain of fortitude and valour, foundations whereof were laid by the Martyr of the Euphrates river.

(xv) **MAHATMA GANDHI.**—Made a frank admission of the magnificent calibre of the martyrdom of Hazrat Imam Husain (A.S.) on 8th April, 1934, to the effect, that he read the tragic story of Karbala during the days of his youth and that it captivated his heart and he felt deeply affected.

(xvi) **HIS HIGHNESS MAHARAJA JEEWANJEE RAO SCINDHIA.**—Says in his message of Muharram 1361 A.H. to the effect that the grandson of the Holy Prophet (S.A.). Hazrat Imam Husain (A.S.) had made up his mind to stand up against the tyrant and not to submit to the tyranny and oppression of the same. He possessed maturity of faith and conscience. He had before him the highest aims and the refined purpose of life. As such he opposed with telling effect an enemy force very much more numerous and powerful. He and his followers won martyrdom in the battle-field. He opposed the tyranny and oppression of the enemy with a firm conviction in Divine Justice and with his unbending determination, magnanimity and robust faith that the final victory would go to the principles of Truth and Justice, independent of what may be the outcome of the occasion. This event of Islamic History is far

exalted above the petty considerations of race, colour, creed of the contending ideologies. It is an event which deserves to be cherished by human heart of all races and to learn therefrom the valuable lesson of the fulfilment of one's duty whatever may be the extent of sacrifice way.

(xvii) **HIS HIGHNESS MAHARAJA HOLKAR INDORE.**—Says in his message to the Hazrat Imam Husain (A.S.) Day conference Indore to the effect : people of all communities and creeds are united to day in observing this meet, where they shall learn the noble lesson from the heroism of Hazrat Imam Husain (A.S.) when he laid down his life in the service of liberty, battling against the beastly powers, thereby upholding Truth and Justice in the world by his grand sacrifice. I am confident that with the convening of such meets, an atmosphere of unity and concord shall be established among varied communities and creeds.

(xviii) **Mrs. SAROJNI NAIDU, SOMETIME GOVERNOR OF THE UNITED PROVINCES.**—Hazrat Imam Husain (A.S.) gave to the world some thirteen hundred years ago a message and way of life, which was unique and perfect, and of which we are now celebrating the memory. I do not possess the words nor have any language of the world the eloquence and comprehension, which can serve as the vehicle of expression of the sentiments of reverence, which I entertain in my mind for this magnificent martyr (A.S.). Hazrat Imam Husain (A.S.) does not belong only to the Muslims, but he is a treasure common to all the

creatures of the Almighty Allah. I congratulate the Muslims that among them has been such a personality, who is acknowledged and revered equally by all communities of the world.

(xix) **SAWAMI SHANKAR ACHARYA.**—I have never seen a better martyr than Hazrat Husain (A.S.), nor has any martyrdom had a greater effect than that of Hazrat Husain (A.S.).

(xx) **MUNSHI PREM CHAND.**—The Karbala Tragedy is the first voice in human history and perhaps the last one, which was raised in support of the oppressed, and which is re-echoing till this day in all the quarters of the world.

(xxi) **SIR BEHRAMJI JEEJIBHAI BARONATE.**—As President of Yaumul Husain Committee, he made his remarks to the following effect. It is an unusual affair that a Hindu should preside at a purely Islamic meeting and that a Parsi should be entrusted with leading the reception. We should not however, feel any wonder at all in as much as this meeting is convened to commemorate the event of the supreme sacrifice of the embodiment of Faith, who by his unparalleled sacrifice and devotion has put the whole of mankind under a deep debt gratitude.

(xxii) **SIR RADHA KRISHNAN, VICE-CHANCELLOR, HINDU UNIVERSITY BENARAS, VICE PRESIDENT, THE REPUBLIC OF INDIA.**—Hazrat Imam Husain (A.S.) by his sacrifice and devotion has shown to the world that for keeping

alive and maintaining Truth and Justice, success can be achieved by offerings of human lives instead of the use of weapons and armed forces. He has presented to the world a unique example. We feel a sense of pride and ardour today in commemorating the life story of the magnificent personality who gave new life to humanity by laying down his own magnanimous life. Hazrat Imam Husain (A.S.) has made it known to us that no sacrifice is too great for the sake of Truth and Justice.

(xxiii) **DR. RAJENDRA PERSHAD, EX-CONGRESS PRESIDENT AND LATER PRESIDENT OF INDIA.**—The Karbala Tragedy is a historical event of human martyrdom of such importance that it can never be forgotten. It shall continue to influence the lives of billions of men and women of the world throughout the ages. The event is commemorated in India with complete reverence. Not only Muslims participate in the rites, but also the non-Muslims evince great interest therein equally well.

(xxiv) **K. L. RALLIA RAM, THE GREAT LEADER OF THE INDIAN CHRISTIANS,** said while addressing as President of the meeting convened in honour of Hazrat Imam Husain (A.S.) in Multan to the following effect.

(a) How can I pay the right homage to the personality who is foremost in rearing aloft the banner of Truth and Justice on this globe. The event of the martyrdom of Hazrat Imam Husain (A.S.) is not confined to any one nation. He

left a perfect instance of fortitude, perseverance, patience, calmness and conviction of Truth by giving expression to his exalted character at the time, so that men should disdain to bow before the tyrants and aggressors. Man is astounded at contemplating the precious traits of character unfolded by Imam Husain (A.S.) in the field of Karbala. His magnificent personality can serve as a beacon light for the nation in this present century, when mankind has drifted far away from the virtues of manhood and Truth.

(b) People of all nations and creeds lament the tyranny of oppression to which the Imam (A.S.) fell a victim, laying down his life for the universal principles of Truth and Justice. Hundreds of monarchs have been effaced from the face of the earth and thousands of great men have been reduced to the dust, without ever being called to memory. The Imam (A.S.) has left such an impression of his sacrifice on history, that it has been indelibly printed on the scroll of the world, because of its lasting nature. The world may change. The complexion of the world of colour and sound may undergo alteration. Yet the oppressor and the oppressed shall continue to exist for ever. Wherever there is going to be fought a crusade by Truth and Justice against tyranny and oppression, there is going to be revived the memory of Hazrat Imam Husain (A.S.) and Yazid. Every period of human history shall produce its Yazid, but it is inconceivable that a personality of the stature of Husain (A.S.) in point of love of Truth and exalted character shall ever be born. The Universality of the principle embodied by Imam Husain

(A.S.) is a fact, which can serve as the foundation for the unity of all nations.

(xxv) **DASTOOR KAIKHUSRO MAHYAR KATOR, PESHAWAR-E-AZAM OF THE PARSI COMMUNITY BOMBAY.**—But for the sacrifices of the great martyrs, the world would have remained unacquainted with the values of morality, religion and Truth. The world owes those martyrs of great debt of gratitude, who preferred death to dishonour. Imam Husain (A.S.) belongs to the class of martyrs who laid down their lives in the service of humanity. We should actualise his memory in our own conduct and we should learn a lesson from his sacrifice.

(xxv) **CAPTAIN L. H. BANNER J.P.**—He wrote a book in 1930 A.D. wherein among other subjects, he devoted a topic to the rites of condolence, in Muharram. He, after speaking about the rites of condolence, remarks to the following effect: Thus does the world of Islam commemorate this event, which was tragical in the extreme and unparalleled in human history, especially as he guarded Islam from annihilation by courting martyrdom. (Then follows an account of the Karbala Tragedy in all its pathos).

(xxvii) **QUAID-E-AZAM MUHAMMAD ALI JINNAH, PRESIDENT ALL INDIA MUSLIM LEAGUE AND FOUNDER OF PAKISTAN.**—The world is unable to present an example finer and brighter than the personality of Imam Husain

(A.S.), inasmuch as he was the embodiment of love and valour and personification of sacrifice and devotion. Every muslims, in particular, should learn a lesson from his life and should receive guidance from him.

(xviii) MAHATMA PANDIT SUNDER LALAJEE ALLAHABADI, PRESIDENT OF THE ALL WORLD CONFERENCE OF RELIGIONS (DELHI): Imam Husain (A.S.) and his noble followers saved Islam from annihilation by offering their own lives as sacrifice.

(xxix) DR. RABINDRA NATH TAGORE from the Moonlight as Quoted in the Book "IMAM HUSAIN (A.S.)—THE LEADER OF ENTIRE HUMANITY"

60. The world of things in which we live miss its equilibrium when its communication with the world of love is lost. Then we have to pay with our soul for objects which are immensely cheap. And this can only happen when the prison walls of things threaten us with being final in themselves. Then it gives rise to terrible fights, jealousies and coercions, to a scramble for space and opportunities, for these are limited. We become painfully aware of the evil of this and try all measures of adjustment within the narrow bounds of a mutilated truth. This leads to failures. Only he helps us who proves by his life that we have a soul whose dwelling is in the Kingdom of love, and things lose the tyranny of fictitious price when we come to our spiritual freedom.

YAZID IN THE EYES OF VARIOUS SUNNI SCHOLARS

(i) IBN-E-KATHEER:

As far as the personality of Yazid with regard to the martyrdom of Husain is concerned (that he was not involved therein) is just as his grand-father, Abu Sufyan was not involved in the death of the Martyrs of Ohad, whose ears and noses were chopped off in his presence and he had kept quiet that is, as Abu Sufyan was obviously involved, though indirectly, and had felt pleasure with what had been done to the corpse of the martyrs at Ohad, such is the case with Yazid."

(ii) MUHAQQIQ IBN-E-HAMAM:

"There is difference of opinion about Yazid's being an infidel. Some have called him infidel because some commitments on his part do establish him as infidel. For example, he considered wine to have been allowed by religion, and after the martyrdom of Husain (A.S.) he clearly declared that he had taken revenge from Husain of his ancestors who were killed at Badr. That is why Imam Ahmad considered him to be infidel and called him so in view of his utterances like the one mentioned above."

(Sharh-e-Fiqh-e-Akbar; P/88)

(iii) ALLAMA HAJAR MECC:

"After becoming unanimous on the Fisq (Transgression) of Yazid the point of difference among the

reporters of the traditions of the Holy Prophet (S.A) has been only as whether he might be cursed and abused or not. Among those who have considered it to be permissible is Ibn-e-Jauzi who has followed Imam Ahmad in his conclusion." (Albadaye-wan-Nihay, Vol. 8, p/223)

(iv) AHAMA DAMEERI:

"Had any more space been left on this page I would have let my pen loose and written in detail about the loose and disgraceful character of Yazid."
(Hayatul Haiwan: Vol 2, p/195)

Those who leave their homes in the cause of Allah, and are then slain or die, certainly will Allah provide them with an excellent sustenance; and verily, Allah is the best of Providers.

The Holy Quran 22: 58

BISMILLA HIR RAHMA NIR RAHIM

CHAPTER XII

SHIAISM EXPLAINED

PROBLEM OF TAQIYYA

We have fortunately, obtained two very valuable papers wherein two Muslim Students, Messrs. Muhiy-uddin and Ali Raza have discussed in the form of questions and answers, Taqiyya and Muta'. As the above papers are self-contained, we reproduce them here without any comments so that our readers could judge for themselves as to how far the Shias are correct in following these two traditions of their faith.

The following dialogue between, Messrs. Muhiy-uddin and Ali Raza is a free talk between two students of Patna College. They had passed their Matriculation Examination appearing from one and the same college and were close friends. Their talk free from any religious bias, is a clear proof of their zest for research in religious matters. (Noor-e-Eeman p. 9.)

A dialogue between two Muslim Students.

(i) Muhiyuddin: An objection of the opponents levelled against Shia religion is that among them 'Taqiyya' is customary. How could one appreciate a religion that backs up perjury? A religion ought to preach the pronouncement of truth even at the point of pistol.

(i) **Ali Raza:** Now-a-days when the Law of the Land allows full freedom of religion, to the individuals, prevents any outside interference in one's faith and religion, and preserves the right of observation of all religious ceremonies unhindered 'Taqiyya' is unnecessary. On the contrary under a government where the followers of a certain Sect of Islam who believe in the basic and cardinal principles of the faith are assassinated and butchered for their beliefs abstaining from Taqiyya is sheer idiocy.

(ii) **Mohiyuddin:** What definition then do you have for it in the light of your religion?

Ali Raza: We define it as follows: "Taqiyya" is the making of an incorrect statement either expressed or implied to a wrong doer or mischief maker, with the bona fide intention that he may desist from committing mischief or doing wrong or that an innocent person may be protected from his injurious acts."

(iii) **Mohiyuddin:** Why then Shia religion alone has the provision for Taqiyya?

Ali Raza: Which other religious group then you can quote from the history that has been in the past fourteen centuries, made victim of such atrocious massacres as to annihilate the most of the entire population. Do you think these tyrants would need Taqiyya instead of the oppressed victims?

(iv) **Mohiyuddin:** I do not quite follow you.

Ali Raza: Mr. Ameer Ali writes in the preface of 'Shara-e-Mohammadi (A.S.)' on pages 12, 13, and fourteen that during the reign of Abbaside and Ummyyad, caliphs several times 'Shias' and the scions of descendants of Janab-e-Fatima (A.S.) were massacred so mercilessly that not a single soul was spared by the tyrants.

Now I suppose if such a tyrant be the reigning monarch who should summon everyone individually and asks, "What is your religion?" and if the reply is "Shia" the result is execution, whereas the reply be 'Sunni' the result is honourable acquittal. Let us suppose, after some five hundred persons being executed like this, I am to be tried, what would you advise me to reply?

(v) **Mohiyuddin:** You should speak boldly that you are a 'Shia' regardless of losing your life. If you are killed, you would be a martyr.

Ali Raza: How about my shooting myself dead before I am presented before such a blood thirsty tyrant?

(vi) **Mohiyuddin:** 'God forbid', you will be then responsible for suicide!

Ali Raza: Think now, is there any difference practically between the two? In both the

cases, the loss or safety of my life was in my power. In the former case I commit suicide and in the latter I allow myself to be murdered deliberately. What do you think would be reward of my 'sacrifice' when I could save my life making a mis-statement?

(vii) Mohiyuddin: The reward would be that you would be saved from making a mis-statement.

Ali Raza: So, according to your opinion homicide is preferable to speaking a 'meaningless' word? because If I say 'Sunni' before the executor I remain as good and perfect a 'Shia' as ever.

(viii) Mohiyuddin: Of course.

Ali Raza: Very fine! Well, suppose further that before this executor all my children, my wife and all the kith and kin are brought and I am interrogated about their religion. Suppose, I know from my past experience that by declaring them to be 'Sunnis' would result in their safe release, whereas if I say otherwise they would all be slain instantly, what course do you think I should adopt?

(ix) Mohiyuddin: Now, you make me dumb-founded. I can scarcely advise you to declare their being 'Shia', for if you say so and they are killed then you too would have to answer for the death of these innocents. But, friend, I fail to understand how you can defend yourself against this allegation of perjury that you thus commit?

Ali Raza: Let me ask you what perjury means to you?

(x) Mohiyuddin: To state a thing just opposite to what it really is.

Ali Raza: Then everyday whenever you read your lesson wrongly, you commit perjury.

(xi) Mohiyuddin: No, no, Let me amend—perjury means to mis-state a thing deliberately.

Ali Raza: Well! If your son comes to you weeping and demands that he be given a star from the sky, and you hand over to him, some sweets and say alludingly that you are giving a star to him, and at this he is pleased and stops weeping. Would you then be accused of speaking a lie?

(xii) Mohiyuddin: Of course! the accusation would be genuine.

Ali Raza: Doctors who make false statements to patients in order to console them and for which they are allowed by every religion and every nation without exception, would they be held responsible for telling lies and to be punished for the same?

(xii) Mohiyuddin: Of course, yes.

Ali Raza: Suppose again there is a case where a patient's condition is so serious that if it be revealed to him that his disease is fatal, and that

such a statement is likely to have so serious an effect on his heart that it would cause his instantaneous death; now, if the doctor has the full knowledge of this and he is asked by the patient whether he would survive long, would you then advise the doctor to reply flatly to the poor patient that he could hardly survive an hour? Again, if on hearing these words, the patient passes away shortly after, how would you approve the moral of the frankness of such a doctor?

(xiv) Mohiyuddin: Now, again, you put me on the horns of a dilemma. No, I would not advise like this nor would I appreciate the frankness of such a doctor. I would rather say that the doctor killed the poor patient deliberately. But I am not still satisfied that if I allure my child by calling 'sweets' as stars and if a doctor save the life of a dying patient by wrongly consoling him, how are we to escape the blame of having told lies? For both the statements are without doubt, against truth.

All Raza: I don't call it a lie—nor would anybody else. If such things are declared to be utter lies—without investigating about the incentive and intention involved—then Milton and Shakespeare who have invented volumes of imaginary stories and anecdotes should be called the greatest liars. Again, Maulana Roomee who has related thousands of such fables in his "Masnavces" wherein he has personified plants and animals and made them speak like human-beings should also be accused of lying. On the contrary, in view of the moral lessons which

these parable and fables convey, these 'Masnavces' are acclaimed to possess a great value. As a poet has said that these 'Masnavces' are like a Sacred Book written by man; but your definition renders it a bundle of lies. I maintain that if the intention is good and the result that ensues from a mis-statement is also not otherwise, then it cannot be called a lie. This reminds me of a quatrain I read sometime back. This quatrain has a good moral lesson and instructs us not to be proud. Now, apart from this quality, if the literal meanings are taken into account it is nothing but lies. The quatrain is "I happened to lay my foot on a human skull yesterday, which was all but broken into pieces; Said it, 'O' impudent man, I too was once the head of a proud man." You should now say that since the skull cannot speak, the poet has spoken untruth and should therefore be punished.

(xv) Mohiyuddin: I dare not say that the works of Maulana Roomee, Shakespeare, Milton and the like are heaps of lies. We have, then, to frame the definition of a lie anew. How should we, after all define it?

All Raza: The definition of falsehood is, "To speak a lie with the view to defraud someone—harming someone or unduly benefitting one self by a statement.

(xvi) Mohiyuddin: Indeed, this definition sounds perfectly succinct and meaningful and preserves the

works of Maulana Rumi, Milton and Shakespeare etc., from being trivial lies.

Ali Raza : Hence in the example that I gave earlier if I say that I am a 'Sunni' I do not speak a lie, for, I do not thereby harm anybody or benefit anybody. Instead, I am thereby saving two individuals one myself by preserving my own life which is 'wajib' and secondly I save the executor from committing homicide in this world and from the punishment thereof in the world hereafter. For this reason I say that if someone employs such words that do not cause injury or bring undue advantage to anybody and are only a means of saving his life. I would not call it a lie. Now tell me on what grounds do you call 'Taqiyya' perjury?

(xvii) **Mohiyuddin :** This definition, truly distinguishes it from perjury.

Ali Raza : Besides, even if it be untruth of a very small degree, it is permissible rationally and legally.

(xviii) **Mohiyuddin :** How?

Ali Raza : Suppose, you are reading a book, sitting in your apartment. All of a sudden a hooligan appears with an open sword and attacks you, but you gather your senses and defend yourself with a cane. Later, getting a chance you strike him such a blow on his wrist that the sword is thrown away from his hand. How would, then, you approve of your reaction?

(xix) **Mohiyuddin :** Wonderful! I should say.

Ali Raza : Suppose again, after he had attacked you with his sword you shoot him down with your revolver and thus save your life. How then?

(xx) **Mohiyuddin :** So much the better.

Ali Raza : Why?

(xxi) **Mohiyuddin :** This has been sanctioned by the penal code even. If I happen to kill someone in an attempt to save my life against his aggression, what is the harm then?

Ali Raza : How sweet of you, Friend! Your own life is so precious that you won't mind killing some one in order to save it put poor Ali Raza's life is so worthless that you won't allow him even to utter a meaningless word to save it. You saved your life by murdering an individual and I saved the lives of two persons by merely speaking one or two incorrect words. That is to say, one of my own self and the other of that executor who would positively have been punished in this as well as the world hereafter. If one murder is lawful for the safety of life, how can you condemn speaking some incorrect or meaningless words for saving two lives?

Ali Raza : Again, consider if a gang of some fifty or sixty armed robbers is going to invade a hamlet and you happen to confront them and give them to understand wrongly—with a view to averting the danger to the residents of the hamlet—that a Superintendent of Police with his squad is staying in the village, and thus make them run away and save the lives and property of hundreds of people would it be something commendable or condemnable? Would you not deserve to be doubly rewarded? Firstly,

for having saved the lives and property of hundreds of persons and secondly those robbers, many of whom would have been hanged or imprisoned here, in this world as well as suffer in the hereafter. Just think, in case, you had refrained from making the statement to frighten them away how many children would have become orphans, how many women would have become widows; how many families would have been ruined and how many servants of Allah would have been hanged and died of the rigours of jail? Would the achievement of such a pleasant consequence by your mis-statement of the presence of police force, be regarded blameworthy.

(xxii) Mohiyuddin: Oh, I marvel at the way you build up your argument! I really don't see any reason why this mis-statement be called unlawful or condemnable.

Ali Reza: If we perversely call this mis-statement unlawful, but murdering some one for the safety of one's own life admissible, then the logical corollary is that telling lie is a greater crime than committing of murder. In other words, killing the aggressor for the safety of our own life is right, but the speaking of a few discretely wrong words solely with the intention of saving the lives and property of hundreds is wrong. If you, Insha Allah become the member of Parliament, would you move resolution that any one making such a statement be hanged and his property confiscated? You have mentioned penal code during our discussion. I wish to remind you that the same law provides that

a small crime in order to prevent a big injury or a big crime is admissible provided that it be committed in good faith. An example of the said law is here. If Zaid-master of a ship—all at once observes that without his own fault or negligence he is in such a situation that his ship is heading on for collusion with a boat on which there are some forty passengers, and further, he thinks that the only alternative that he can avail of is to turn his ship to the right, and in doing so his ship is likely to destroy another small boat with only three passengers. Now in this critical situation, if Zaid turns his boat to the right, not with the intention of destroying the latter boat but with the intention of saving the former, then could Zaid be condemned of any crime even though his prompt action results in the destruction of the other boat, provided it be sufficiently proved that the greater danger that he thus averted was really imminent and his action was bonafide. In the light of this example I repeat that the situation I was in, I was justified to conceal my religion. No matter of what intensity this lie is, but since it was the intention of saving so dear and precious a thing as a life, it would be no sin. In Sa'dee Shrazi's words "Daroghamaslehat amaiz bah az rasti fitna angaiz" (A lie justified by its nature, or for a good purpose is better than a truth which flares up mischief). Let me quote another example, think of the Prophet (S.A.) sheltered in a cave on the night of 'Hijrat'. Suppose that an Arab Bedouin was seeing all that. Now would any Muslim approve of his disclosing it to the 'Kafirs' on his being questioned by them? I cannot, for the sake of the world favour

his pretension of being 'honest' at the crucial moment. Whosoever approves it, would, in other words, approve the extinguishing of the Light of prophethood. Just ask your Ulema about their opinion this matter.

(xxiii) Mohiyuddin: They can say that for saving the life of another person, a mis-statement is admissible but for saving own life it is a selfish act.

Ali Raza: Never, never should you understand that your life is your own according to law or 'Shara'. If it were so, then committing suicide would be no crime by law and, would not be 'Haram' by 'Shara'.

(xxiv) Mohiyuddin: Really, I cannot understand how it is so? We should be regarded masters of our life and to live as long as we please and to finish our life when we choose so. How do we thereby offend the government?

Ali Raza: No, Sir, you are not the master of your life. You are greatly mistaken. You owe so many rights and obligations. First and foremost obligation is to One, Who has created you. How do you, therefore authorise yourself to destroy what He has created. If you live as long as He wishes you to, you may happen to do so many virtuous deeds that may be of great advantage to you and other creatures of Allah. Then comes your right and obligation to the state and the citizens the details of which need not be described here. Precisely, for these very

reasons, the formulator of 'Shara' and the lawgivers of the state emphasise on you to be careful of your life.

(xxv) Mohiyuddin: Where has it been mentioned about the safety of life?

Ali Raza: In 'Sura-e-Baqar', verse 195, we find "Cast not yourselves with your own hands into perdition (2:195). Besides 'Shara' offers much provision of life safety as well as promotion of physical health in all prayers and obligations. For instance, freedom from fasting for an ailing person and Qısr (reduction in prescribed units) in Namaz for a traveller. Allah has said in Quran: Imposest not God, any soul but to its (individual) ability. (2:286)

(xxvi) Mohiyuddin: These are all the examples of relaxation and latitude, where do we enjoy the license for cardinal sin for the safety of life.

Ali Raza: Wine and the meat of pig etc., are 'Haram', yet if some one is starving and a competent doctor opinion that the use of these things will save his life, then they become 'Halal' for him to the extent of just sustaining his life, when nothing else is available. Not only this, but if he abstains from eating them at the time then he is a sinner. (5:4) Hence if some persons is dying of hunger and he has no intention for sin and he eats just to avert death then Allah is Great Bountiful and Forgiving. Besides, in Sura-e-Momin, 40:28, Allah has addressed a person who observed Taqiyya or concealed his religion—as 'momin'. "And said a man who

was a Believer, from among the people of pharaoh: who used to conceal his faith". Think, how unscrupulous our those Sunni brothers are to call the concealer of his religion for the safety of life as a liar and perjurer while Allah regards such a person as 'Momin'—a believer.

(xxvii) Mohiyuddin: Glory be to God, the Lord of the heavens, the Lord of the earth, the Lord of the great Throne. Aliho Akbar! What latitude Allah has provided to His servants for the safety of their lives. This, then, convinces me that, in the circumstances I had advised you to prefer to die and thus become a martyr, you would have been a sinner by doing so, not to say of being martyr. Now, there is not a shadow of doubt in my mind that observance of 'Taqiyya' for the safety of one's life is right, rationally as well as by 'Shara'.

Ali Raza: May God reward you. Now since you have admitted that 'Taqiyya' is a right practice, I will prove from an authentic book of a Sunni Scholar under conditions described by me, that Taqiyya is admissible in the Shia religion and that lying is permitted by Ahle-Sunnat. I cite word to word of the relevant extract from 'Kitab-e-Akser-e-Hidayat' (Translation of the original book named: 'Keemya-e-Sa'dat') page 315, published by 'Navalkishore Press' "O' my dear! Know ye that telling lie is Haram (forbidden) because it affects the heart, blights and darkens it. Yet if there be need to speak a lie and the man speaks a lie as a prudent measure then the lie

under necessity is permissible. However, the heart should abhor it and if heart has repugnance to it then it will not affect one's faith. If one speaks a lie in good faith then his heart will not be obligated. And there is no doubt that if a Muslim escapes from the clutches of a tyrant and finds refuges and saves his life then speaking of truth is not good, but telling a lie is preferable. And the fact is that lie should not be spoken but when the truth is feared to create some mischief, then of course the matter has to be weighed in the scales of truth and justice and if it is found that speaking a lie can avert it i.e. strife among the people, dispute between husband and wife, loss of property, exposition of a secret, then telling a lie is permissible. For in 'Shariat' the evil that truth may bring about in these matters is greater than that caused by a lie. It is same as eating a dead animal to save one's life because safety of life is of greater importance in 'Shariat' than abstinence from the flesh of dead animal."

(xxviii) Mohiyuddin: I had knowledge of this before. This book manifestly justifies Taqiyya. How then Sunnis condemn 'Taqiyya'? I see that Taqiyya is nothing different from what is stated above. Now one question still remains to be answered, why did not Imam Husain (A.S.) observe 'Taqiyya'?

Ali Raza: Suffice it to say here that the problem for Imam Husain (A.S.) there, was not that of saving

his own life. There was the question of 'Baia't' to Yazeed who was not muslim by his conduct and professions and Hazrat Imam Husain (A.S.) being an Imam Mansoor Min Allah could not offer oath of allegiance to him. It was a question of preservation of Islam, and not an occasion for Taqiyya.

(xxix) Mohiyuddin: Indeed, this I admit that Imam Husain's (A.S.) sacrifice was most appropriate in the circumstances and 'wajib'.

Ali Raza: The examples to save one's life I had given in order to facilitate your grasping of the question of 'Taqiyya'. Now, think of some more similar examples in this context.

Formerly, none except Sunnis had access to Mecca-e-Muazzama, hence the 'Shia's had to observe Taqiyya for that purpose. Can one say that, if they offered their prayers with folded hands while performing pilgrimage, they were guilty of anything wrong? Think, if a Shia with his family reaches Bombay, from here, by train and then embarks on a ship and suffering all the hardships of the journey arrives at Jedda, from where riding over a camel he, at long last, reaches the gate of Mecca-e-Muazzama fatigued and worn out. There he is checked by the gatekeepers and apprised of the rigid condition that if he could offer prayer with folded hands (like Sunnis) then alone the entry was open to him otherwise not. Now if that gentleman declines to surrender to the condition because of his religion and comes back without having performed pilgrimage (for he could exercise

no power in an alien country) what impression would you get from it?

(xxx) Mohiyuddin: I would recommend his case to Lunatic assylum without delay. He ought to undergo medical treatment.

Ali Raza: This is, then what 'Taqiyya' is which is so uproariously attacked, I would rather say, let alone the matter of safety of life, a slight mis-statement for the noble cause is a part of Muslim culture as well as any member of civilized nation. Do not the Sunni Ulema employ superfluous compliments and attributes when they correspond with each other. Are the phrases like "Paragon of perfection" "Sun of knowledge", "Qibla of the world" and "Ka'ba of all the houses" always correct? You know that when a man writes a letter in English, he says "I am proud to be your obedient servant" though the case may be quite the opposite. If some one compliments you saying that you have extraordinary command over English then certainly you would reply humbly, "Really, Sir I know nothing!" because your national culture demands you to act like this. I ask you then that if harmless mis-statement is a part of the culture of civilized nations why can it not be justifiable for saving the lives of the innocent.

(xxxi) Mohiyeddin: Positively, it must be, Now I have no doubt about its reasonability. But, I remember that, right from the inception of our discussion you have proved every controversial subject by Quranic verses?

Ali Raza: Of course, it does! And an out and out support. I had not been emphatic about quoting the verses earlier because I thought that people in modern age like you should better be convinced by an appeal to reason first. Now, since the ground is prepared, let me quote verses from the Quran. Bani-makhzoom tribe used to tyrannize the distressed Muslims very much. When Hazrat Ammar Yasir's old mother was killed mercilessly before his own eyes, he submitted to speak from his tongue what he was asked to. When the news that Ammar Yasir had turned 'Kafir' was broken to the Prophet (S.A.), he said, "Never! Ammar is thoroughly faithful." Precisely, when at length Hazrat Ammar Yasir escaped from the tyranny of his tribe he presented himself before the Holy Prophet (S.A.) humiliated and gloomy. The Prophet (S.A.) mopped his tears with his holy hand, consoled him and said, "O' Ammar, if again the Kafir's treat you in the same way, you should again do as you had done earlier". Later, a verse was revealed regarding the same incident.

"Then person who becomes Kafir after he had accepted religion (is subject to vengeance) but the person who does so with repugnance or due to compulsion in the manner that his heart is satisfied (i.e. by heart he remain a muslim then he is not a sinner.)

So, when uttering words of 'Kafir' under compulsion is allowable, how can a Shia's calling himself a Sunni, for safety of his life be inadmissible? Besides, Allah has even not restricted friendship and peaceful terms with the Kafir in case of their likely tormenting otherwise. Says Quran:

"Momin's should not befriend Kafirs instead of (befriending) momins (brothers). And those do so, for them there is no share from Allah but (of course) if you fear them (Kafirs). Then, however, it is admissible" 3:27.

Hence when there is no harm in making friends with the Kafirs out of fear, how can Taqqyya be inadmissible for saving life, property and honour?

(xxxii) Mohiyuddin: These verses settle the whole disputes. But, it is said, that Shias observe Taqqyya merely for trivial matters such as two breads.

Ali Raza: Let them say what they like. People have, as you mentioned yourself, accused them of many baseless things. The Shias have observed Taqqyya only in the age of tyrannical kings. Look around yourself in entire India, you will not find a single Shia observing Taqqyya now. Such persons, however, do exist in hundreds-nay thousands-in India who were born in a Sunni family but on reading the religious literature of both the schools of thought have accepted the Shia beliefs and do not for fear of opposition from their relatives and acquaintances etc., conceal their Shiaism. Such persons are found in more or less every district and every city and some are, by the grace of Allah, also profess Shism

publicly. May they prosper and ever receive God's blessings. To accuse Shias of observing 'Taqqyya' for two breads is simply preposterous. I say that Taqqyya is admissible if peace and security is feared to be destroyed. But if the endurance of oppression is possible, it is preferable not to observe Taqqyya. Our seventh Imam Hazrat Musa Kazim (A.S.) accepted his prolonged detention in imprisonment but did not observe Taqqyya. It is narrated that when Haroon-ur-Rasheed then Abbaside Caliph detained Janab-e-Musa Kazim (A.S.) for long in prison, his minister Yahya bin Khalid Barmaki counselled him that he should better release an innocent person and not be subject of public annoyance any longer. Haroon replied that he would agree on the condition that he should come before him (Haroon) and admit that in all that had happened he himself was responsible and that Haroon was faultless. Yahya bin Khalid Barmaki was unaware of Fatemite dignity and Haidari-loftiness and grace. He conjectured that Imam (A.S.) having long been in confinement and having born the hardships, on hearing this news, his joy would know no bounds and he would exultantly accept the condition. So he broke the news to Hazrat Musa Kazim (A.S.) that he would soon be released and all what he had to do confess before Haroon that he was on the wrong for all the things and Haroon was innocent. The Imam (A.S.) replied with dignity, "Why should I, for this ephemeral life, bear this stigma and make a false commitment? It is better to die in prison than to bear this stigma." So he ultimately expired imprisonment. *Inna lillah wa inna ilaihe ra'jeoon*. Indeed to Allah we belong

and to Him is our return) (vide, *Uloom-i-Kazimia* by Maulvi Syed Aulad-e-Haider, Sahib, Fauq, Bilgrami, page 88, 87).

(xxxiii) Mohiyuddin: Allahumma Salle 'ala Mohammadin wa A'le Mohammad. (O'Allah sent peace and benediction upon Mohammad and his pureprogeny). What a pity, when I was on my former religion I did not have the least knowledge about such honoured and blessed personalities. As a matter of fact, I am no exception, most of the Muslims know not even the names of these great successors and the scions of the Prophet (S.A.) However, their last object to your raising your fingers while reciting 'Ziarat'.

Ali Raza: Simply a matter of belief! We believe that the heart should be inclined to the sacred tomb of Hazrat Imam Husain (A.S.). Hence for the purpose of inclination of heart, when we are too far from the sacred tomb, we point towards it. For the same reason, we do not raise the finger when we recite 'Ziarat' being inside the sacred tomb.

(xxxiv) Mohiyuddin: May Allah reward you! Your performance is marvellous and admirable. The truth is that you put an entire ocean into a pitcher. What difficult problems and criticisms you have solved by virtue of wisdom, intelligent citations and with what remarkable facility and clarity! May Allah reward you in both the worlds and fulfill all your mundane and extra-mundane aspirations, Amen.

Ali Raza: "I thank you from the very bottom of my heart; but no credit should be attributed to me.

Allah helped me and you heard my arguments and contentions open-heartedly. There was no exaggeration no magniloquence and no inflatory language. But what grieves me is how my sacred religion has been accused of baseless things and traducement. Otherwise, if it is honestly considered, it will be found that Shias follow the sacred progeny of the Holy Prophet (S.A.). It has its foundation on the commandments and injunctions of Allah, and the Holy Prophet (S.A.).

AN ACT OF POLYTHEISM ALLOWED UNDER COMPULSION

Allah says in the Holy Quran :—

"He who disbelieveth in God after his belief in Him, save he who is compelled while his heart remains steadfast with the faith, but he who opens (his) breast for infidelity on those is the wrath of God, for them shall be a great torment." (16:106). This verse (16:106) was revealed when Hazrat Ammar bin-e-Yaasir was captured by the enemy. (Tr. page 444, Urdu, by Maulana Farman Ali and Asaba Vol. 2, p. 512, also marginal notes in Isteeab, Vol. 2, p. 477).

From the above verse it is clear that the disbelief after belief in Allah is a cause of torment before Allah; but Allah Himself has exempted those believers who remain steadfast but take to disbelieving under any compulsion, which means that by doing so their faith will not be effected and they will not be sinners in the eyes of Allah. This is a clear sanction for

Taqqiya by Allah as is proved by the verse of the Holy Quran quoted above. In this connection Tafseer Kabir, Vol. II, p. 429 and 524 read with Vol. V p. 355. Tafseer Durre Manthur Vol. IV p. 107 read with Vol. II p. 164; Tafseer Baizavi, p. 453; Tafseer Ibne Jarer Vol. III p. 140; Tafseer (Khazin, Vol. III p. 36; Mawahib p. 247; Urdu translation of Ibne Ma'in and Tafheemul Quran by Maulana Abul Aala Maududi, Vol. II, p. 575 read with the marginal note No. 109 under same page may also be referred to if necessary. It is noteworthy that all the books mentioned above are written by the Sunnis, and all the above references relate to the act of Taqqiya on the part of Hazrat Ammar bin-e-Yasir (R.A.), a companion of the Holy Prophet (S.A.).

MUSLIM SPIES AND TAQQIYA

When one works in the Secret Service of a nation it is essential for him to conceal his faith, his country and his aim in the alien country where he works. This also applies to all Muslim spies who are not in fact hypocrites but only take to Taqqiya under the exigency of the situation, and the demand of the time. The well-known Ta'bai (a person immediately succeeding a companion of the Holy Prophet (S.A.) has said: Taqqiya continues till the Day of judgment." (Saheeh Bokhari, Vol. IV, p. 123) with regard to Taqqiya by the scholars who were against the belief that the Holy Quran was also among the creatures of Allah, Urdu translation of Tarikhul Khulafa by Suyuti, p. 167 may be also referred to.

A VERDICT BY A HANAFI SCHOLAR OF RELIGION

"According to Fata'wa Hindia-an Urdu version of Fatawai Alamgiri, Vol. IV, p. 221" to tell a lie is forbidden but in war and Jihad, it has religious sanction so that one could deceive the enemy. It has also religious sanction to tell incorrect things for making peace between two persons, as also for bringing round one's wife. Enlarging of a lie is detestable, but it is allowed when necessary."

When according to the above verdict of Sunni scholars of religion, a lie even with its enlargement has a religious sanction how could Taqqiya which is only resorted to under the exigency of time, be against religion by any canons of law.

HAZRAT YUSUF (A.S.) AND TAQQIYA

Had Taqqiya been prohibited by religion, Hazrat Yaqub (A.S.) would not have directed his son, Hazrat Yusuf (A.S.) in these words: "O' my (dear) son (Beware) Relate thou not thy dream unto thy brothers, lest they plot against thee a plot....." (12: 5) Similarly there is a mention in the Holy Quran of the incident of keeping a tumbler in the luggage of his brother, Bin Yamin and also keeping the fact concealed from him as well as his other brothers. As this act on the part of Hazrat Yusuf (A.S.) was to serve a particular good purpose it cannot be called an action prohibited by religion. This is also a manifestation of the fact that such acts could be practised if they serve a good cause. This is Taqqiya, only Taqqiya and nothing but Taqqiya.

THE INCIDENT OF THE NIGHT WHEN THE HOLY PROPHET (S.A.) MIGRATED FROM MECCA TO MEDINA

Is it not a fact that the Holy Prophet (S.A.) was present in his hiding place (Ghare Thaur) when his enemies who were after his life had approached it, but Allah got the cave in question covered with the web of the spiders so that those who were in pursuit could not believe his presence therein and Allah has Himself mentioned it in the Holy Quran? Is it not the proof of the fact that Allah deceived the polytheists only to save his Prophet (S.A.) from a the clutches of his enemies which was a good purpose?

In view of the above concealing of facts, when necessary, has decidedly religious sanction, if it serves a good purpose and a noble cause. What else is Taqqiya?

TAQQIYA ON THE PART OF HAZRAT IBRAHIM (A.S.)

It is unanimously acknowledged by almost all the Muslim historians that Hazrat Ibrahim (A.S.) had concealed the fact that Hazrat Sara (R.A.) was his wife, to save himself from the cruelty and torture of the then king and had said that she was his sister (Ref. Tarikh Tabari Vol. 1, p. 135 also Rozatul Ahbab Vol. 1, p. 41) The above confirms Taqqiya as a part of a Prophet of the stature of Hazrat Ibrahim (A.S.)

THE RELIGION OF HAZRAT IBRAHIM (A.S.)

Be it known that Allah has appreciated in the Holy

Quran—the religion of Hazrat Ibrahim (A.S.) in the following words: "And who turneth away from the creed of Abraham but (one) who debaseth his self; And indeed We have chosen him in this world; and verily in the hereafter he is of the righteous ones." (2: 130.)

In view of the above who will call Taqqiya a lie or hypocrisy except those who have termed the Taqqiya on the part of Hazrat Ibrahim (A.S.) a lie. (See Jameul Fawaaid Min Jameul Usool, Vol. II, p. 303, Printed at Meerut, India.)

MUT'A

Islam being a practical religion has attempted to solve all human problems in the most practical manner.

The problem of sex is unquestionably a very important one and Islam has done its level best to meet the requirements in this direction, taking into consideration all the conditions that are likely to arise in human life.

MUT'A TEMPORARY MARRIAGE ALLOWED BY ISLAM

As is very well-known, a man is allowed to marry four wives, of course, provided he satisfies all the conditions laid down by the Law in that particular direction.

In addition to this, in Islam Mut'a is also allowed. Mut'a actually means a temporary marriage which is absolutely religious in character. While Muta'a has

also necessary in Mut'a as is necessary in Nikah for the woman to wait for the period of 'iddah that is laid down by law before she can enter into any contract for marriage or Mut'a in order to determine the parentage of any child that the woman might have conceived. Therefore, if one ponders very carefully over the laws and restrictions laid down by religion in respect of Mut'a, one will visualise that it is religiously as perfect as Nikah and if one would go further deep into its philosophy, one would find some advantages also in this institution which are not contained in Nikah.

The Laws pertaining to Mut'a are pure and holy just as the laws of Nikah are pure and holy. These good laws many a time are disfigured by people and their sanctity is destroyed by the misuse of the power given under the Law. This does not mean that the Law is bad. If a person goes on performing Nikah and goes on giving divorces, it does not mean that Nikah is bad. So also if a man or Woman goes on performing Mut'as without observing the laws, it does not mean that Mut'a is bad. Thus if the rules are strictly followed in Nikah or Mut'a, these institutions are blessings for mankind.

In the holy Quran, in Sura-e-Nisa, verse 24, it has been stated; "So to those women with whom you have contracted Mut'a (marriage for a specified period) you should give their Mehr, because paying their Mehr is binding on you."

Mut'a was being performed freely during the time

Just to uphold Hazrat Omar's decision all sorts of interpretations of the clear words "FAMASTAMT" ATUM BEHEE MINHUNNA" are employed to draw inferences other than what it is actually meant and what was held lawful by the Holy Prophet whose every decision was final and irrevocable, for whatever the Holy Prophet (S.A.) made as lawful or unlawful none else in the world after him had any right whatsoever to revoke it. Thus the Shia School or the Islam-Original as in all other matters of religion, with regard to this doctrine of "MUT'A" also, sticks to the decision of the Holy Quran and holds both the "MUT'A" as lawful. Even Ibne-Omar the son of the Caliph Hazrat Omar, refused to subscribe to the validity of Hazrat Omar's prohibiting or declaring a thing like "MUT'A" as illegal which was pronounced lawful by the Holy Prophet (S.A.). (Tirmizi B.H.).

"Rather than this historical treatment, it may be better to consider the question of "MUT'A" marriage from an ethical point of view. That it is an inferior form of marriage, is admitted. See the discourse of the divine Hisham or this in "Kafi". It is thus not desirable unless there exist special reasons and circumstances calling for it and making the normal permanent marriage undesirable. Such circumstances do arise, every one knows. Thousands of persons are obliged to remain for long periods away from home and are forced for various reasons to leave their wives at home. To deny a temporary marriage to them, is either to force

*Note: B.H. Badshah Husain (a translator of the Holy Quran in English),

them to celibacy or to drive them to clandestine practices. The former is always difficult in the case of ordinary people, but even if it is observed it has no ethical value unless the thoughts are kept pure. Religion may preach this, but law has to deal with actual facts of life and must make provision for all possible necessities. Moreover, conditions may arise where a permanent marriage is possible, but is extremely undesirable; only a short temporary marriage is possible—and a necessity. Besides all this there are men and women who are in fact, incapable of permanent marriage for whom a permanent wedlock is nothing but misery, who cannot manage to keep it; cannot be happy in it. Marriage requires a certain mellowness in temper and temperament which many people are much too destitute of. Practical Eugenics suggests other reasons which it would be rather too long to discuss. Anybody can read about them. How, I say, can Law close its eyes to such a glaring mass of necessities and requirements before it. A law which ignores these is simply victim of false sentimentalism, and Islam begs to be excused of this. It is very well to talk of ideal perfection in moral precepts; but when this comes in making laws out of them, nothing but evil can result. What is the results of the high ideal of marriage boasted of in Christianity. I will not make mention of Paris of American city or any country and read the percentage of illegitimate births there. Of

1,91,721 births in Belgium in 1904, 12,887 or 6.7 percent were illegitimate (*Ency. Britt.*, 11th Ed.).

Illegitimate births in Berlin amount to about 15 percent, of the whole (*ibid*). These numbers speak for themselves and surely it is madness to ignore them. Surely all these illicit connections are not due to mere profligacy, many of them are due to dire necessity where permanent marriage has been impossible or undesirable. As to divorce, which is considered as tantamount to causing adultery in Christian religion, anybody can read any day in the news papers of divorces claimed and granted for the most trivial reasons. Recently a divorce has been used for quarrels arising from the husband using wrong grammar or colloquial English. This is the curse that Christianity labours under, for abolishing the law and confining the religion to moral precepts. Islam does not wish to boast of this. It wants to regulate things for all time and it cannot do this without seeing to all possible contingencies. The flagrant growth of immorality in Christian countries, despite its grave denunciation from the pulpit, is an evidence that not only is the moral teaching imperfect, but it is becoming all the more unsuited to the growing civilization. Clearly Islam; if it means to be a final religion for the world must see to this. Nothing can be more cruel than to marry one

the possibility of limiting the period of the marriage from the beginning. Nikah is expected to be permanent. But even with the permanent characteristic of Nikah, a man can terminate his commitment of Nikah by giving a divorce whenever he wants, although such a divorce would be against the law of justice if it is not given under the circumstance allowed by the Law. In Mut'a it is not given under the circumstance allowed by the Law. In Mut'a it is compulsory to fix the period and this period is fixed by the mutual consent of the man and the woman concerned, and the woman has every right to dictate her terms. In Nikah there is no such right given to the woman and so Mut'a has the advantage over Nikah in this particular respect. Just as in Nikah, in Mut'a also Mehr is to be fixed and on this count Nikah and Mut'a are identical, because the woman can demand whatever Mehr she wants. The laws of inheritance for the children born of Mut'a and of Nikah are identical although with regard to the rights of the woman, the laws are different. In short, Mut'a and Nikah both are religiously allowed in Islam and can be performed by the utterance of the SIGHA particularly fixed for each one, as the case may be. Nikah is the common form of marriage, while Mut'a is an uncommon form of marriage. This is perhaps due to the fact that Nikah is generally supposed to be a permanent marriage, while in Mut'a it is absolutely essential to fix up the period. However, if provided for in the contract the woman can claim such rights as are normally promissible in Nikah.

It appears that the institution of Mut'a was found

necessary perhaps for special circumstances, such as wars, a sailor's or traveller's life, etc. After conquest of a country naturally the soldiers who have been away from home for quite some time, necessarily get the desire for the company women and are prone to commit adultery and in such a case women will be oppressed and tortured by the conquerors. If the institution of Mut'a is brought into practice, the woman could dictate her terms and agree or disagree to enter into Mut'a with the person demanding the same. Moreover, for the children are born due to such a Mut'a the father will be responsible for their maintenance and also the laws of inheritance will apply. If these rules are strictly followed in practice, there will be nothing like adultery or debauchery and such controlled marriage under the circumstance will solve the sex problem of the sex of the soldiers and there will be no chaos disorder in society.

Similarly if sailors go on voyages and land in different lands naturally they also have the desire for the company of woman on account of being away from home for a long time. If the institution of Mut'a were not there, the sailors would adopt illegal methods to satisfy their carnal desire which may ruin many respectable families and prove a terrible curse to the Society. On account of this institution of Mut'a which can be performed with the consent of the man and woman for the shortest or the longest period, as desired by the woman, the conditions would be so harmonious that anything that may happen due to that sexual union, the result will be absolutely honourable moral, legal and satisfactory. It is

Ujoorahunna Fareezah. Wallaa Junaaha 'Alaikum Feemaa Taraazainum Behee Mimb' Adil-Fareezate Innallaaha Kaana 'Aleeman Hakeemaa. (4: 24).

(Translation :—And as such of them ye had "Mut'a" with them, give them their dowries as a fixed reward; and it shall not be a sin on you, in whatever ye mutually agree (to very) after the fixed reward; Verily God is All-Knowing, All-Wise).

Remarks :—

"Famastami' atum Behee Minbuna":— And those women engaged in "Mut'a" a timed alliance with a woman—after the "Mut'a" is null and void the parties are not entitled to inherit each other. This timed alliance or a temporary marriage or wedding, was current during the time of the Holy Prophet (S.A.) during the Caliphate of Hazrat Abu Bakr and also for some time during the regime of Hazrat Omar, who later at his own choice against the Sanction of the Holy Quran which is always and in all matters irrevocable and which position was respected even by Hazrat Abu Bakr and even by himself for half the term of his own regime as the Caliph, revoked "Mut'a" by mounting the pulpit and declaring :

"Two Mut'a as were in force during the time of the Holy Prophet (S.A.). I decreed now both of them as unlawful and will punish those who practice them" *Tafseer-e-Kabir, Durr-e-Mantlur, [Kashshaj Ma'alimat Tanzil etc.]*

The one "Mut'a" being the timed marriage and the other combining 'Haj' with 'Umrah'.

of the Holy Prophet and also during the time of the first Caliph and also for some time during the caliphate of the second Caliph, but the second Caliph, Hazrat Omar, made it HARAM according to his own will, as is described in 'Saheeh Muslim' and other reliable Sunni books, in which Hazrat Omar has been reported as saying "two Mut'a's were prevalent in the days of the Prophet, Mut'a Pilgrimage and Mut'a of Women, but I (Omar) declare both of the HARAM."

If Mut'a were not made Haram by Hazrat Omar as an innovation of his own, adultery and debauchery would not have been so rampant as they became after its prohibition. In the Shia School of thought Mut'a is permissible as it was permissible in the times of the Holy Prophet (S.A.).

The charge of fornication against Mut'a is unfounded because, contrary to the creditions of fornication, the child born out of a Mut'a is entitled to the same rights as the child born out of a Nikah and the wife at the time of the contract can demand certain rights including the rights of inheritance.

In this connection following quotations from the English Translation of Quran Shareef by Mr. S.V. Mir Ahmed Ali, M.A., B.O.L., B.T., Reid, Assistant Lecturer in Arabic and Persian, Government Arts College, Madras, Honorary Secretary, Husaini Trust, Madras, are given hereunder:—

THE HOLY QURAN SAYS:

Famastamt' Atum Behee Min-Hunna Fa-Attohunnas

day on promise of an all-life union and to cast away the next day on some fantastic reason. If one is not fully resolved for this at all costs it is infinitely better for him to marry for short periods, and extend time later if it suits them so that the other party may know of its true position. It wants that persons who are not sure that they will abide by their contract for their whole life should not deceive the other by an unexpected divorce. It is really meant to put a stop to this nasty practice which is so much growing in this modern civilization."

(English translation of Holy Quran by Badshah Hussain, Vol. II, p. 119.)

It is related that this verse was read before Ibne Abbas who again read the verse adding "ILAA AJALIN MUSAMMAN" i.e. for specified term-after the words "FAMASTAMT' ATUM BEHEE MIN HUNNA" (Urdu translation by Maulana Farman Ali, English translation by Badshah Hussain, Minhajus Sadiqeen).

It is reported of Amirul Momineen Ali Ibne Abi Talib (A.S.) having declared "If Hazrat Umar had not declared MUT'A as unlawful, only some unfortunate fellow would have committed adultery." (M.F.A., M.S.).

It is reported that Jabir Ibne Abdullah had said "We practiced 'MUT'A' during the time of the Holy Prophet (S.A.), during the Caliphate Hazrat Abu

Bakr and until half the term of Hazrat Omar's regime as a Calipha when Hazrat Omar declared it as unlawful and shall punish whosoever practices them. (*Durr-e-Manshur, Tafsir-e-Kabir, Kashshaf, Ma'alinnit-Tanzil, Musiadrak etc.*).

The Sunni Maliki School holds "MUT'A" as lawful. It is now left for any intelligent reader to judge for himself and to follow the Holy Quran and hold "MUT'A" as lawful or to follow Hazrat Omar against the decision of the Word of God.

RELIGIONS SANCTIONS REGARDING MUT'A

Although almost all the points having legal as well as social weight in favour of Muta'a practiced by the Shias are covered in the dialogue between two Muslim students reproduced above there may be some who may still raise the question that notwithstanding the various social sides of the problem discussed and clarified in the above discourse absence of any religious sanction thereof is actually the absence of a proper licence to practising Muta'a by the Shias. Following is a proper answer to such a question, if at all necessary, for the Shias do not practise Muta'a without a proper license, that is, the religious sanction.

THE HOLY PROPHET (S.A.) ON MUT'A

(i) The Holy Prophet (S.A.) had allowed Mut'a for his followers during his life time and none amongst them could traverse the permission because none as a matter of fact had a right there of inspite of the fact that all the provisions of the faith propagated by the Holy Prophet (S.A.) had already been finalized by

Allah Himself before the departure of the Holy Prophet (S.A.) from this world. The name of the one who committed the traversy in this particular regard has been mentioned in the following works of some well known scholars other than the Shias.

SUNNI RELIGIOUS SCHOLARS ON MUT'A

(i) Translation of Saheeh Muslim by Allama Waheduz Zaman p. 1425.

(ii) Izalatul Khifa (Urdu Translation) by Shah Waliullah Muhaddith of Delhi, p. 195.

(iii) Zadul Maad by Ibne Qaiyim, Vol. I, p. 215.

(iv) Muntakhab Kanzul, Ahmed Haubal, part 6, p. 404.

(v) Tafseer Mazhari by Qazi Sana'ullah of Panipat, (Tafseer Sura Nisa p. 74.)

(vi) Tarikhul Khulafa by Jalaluddin Abdur Rehman bin Abu Bakr Suyuti Shafai (Urdu Translation) printed at Siddique Press, Lahore, pp. 73 and 74.

Note: In Tafseer-e-Mazhari there is a mention of the Mut'a of the daughter of a well-known scholar of Ahle Hadith Allama Waheeduzzaman of Hyderabad (Deccan) in his explanatory noted on Mut'a Imam Malik entitled Kashful Mughatta (p. 399) (Sharhe Movatta of Imam Malik) has also mentioned that the aforesaid daughter of the Muslim personality in question had agreed to Mut'a considering it to be having religious sanction. Allama Waheeduzzaman has also mentioned that the well-known companion of the Holy Prophet (S.A.), Hazrat Abdullah bin Abbas (R.A.)

also considered that Mut'a had religious sanction. The above-mentioned scholar has also agreed in his explanatory notes on Mut'a cited above that there is no religious punishment for Mut'a that is the religious Law has no provision of punishment in so far as Mut'a is concerned. In view of all this how Mut'a could be misnamed as Adultery?

MENTION OF MUT'A IN THE HOLY QURAN

Had Mut'a been termed as Zina (adultery) by the religious law there would have necessarily been a provision therein for punishment there against it and the Holy Prophet (S.A.) would have never allowed it for his followers. In fact there is a verse in the Holy Quran 4: 24 which essentially concerns only Mut'a. A great scholar of the Sunnies, Imam Jalaluddin Suyuti Shafai explaining the verse of the Holy Quran referred to above Says: Abdur Razzaqus and Abu Dawood in their Nasikh and Ibne Jarer has said on the authority of Hakim to whom a question was once put to the effect as to whether the verse in question was abrogated from the Holy Quran at any later stage to which he replied that it was never done. (Tafseer Durre Manthur, printed in Egypt.)

Note: Imam Jalaluddin Suyuti while explaining this verse in his Durre Manthur has recorded the saying of Hazrat Ali (A.S.) thus; "Had Umar not stopped Mut'a none would have committed adultery except a wretched man."

Does it not transpire from the above that Hazrat Ali (A.S.) believed Mut'a to be having a religious

sanction and a safeguard against adultery and that the orders of the one who stopped it were not in order in so far as the religious law is concerned. It must also be remembered here that none amongst the then followers of the Holy Prophet (S.A.) possessed a better knowledge of the ecclesiastical law of Islam than Hazrat Ali (A.S.) according to the saying of the Holy Prophet (S.A.) himself. History has also recorded the tradition as narrated by Ibne Abbas.

HAZRAT JABIR BIN ABDULLAH ANSARI (R.A.) ON MUT'A

The well-known companion of the Holy Prophet (S.A.) Hazrat Jaber bin Abdullah Ansari (R.A.) has said that they used to take to Mut'a during the life time of the Holy Prophet (S.A.) as also thereafter during the period of Hazrat Omar till he stopped us from that and hence we gave it up. (Ref. Musnad Ahmed Hanbal, part 3, P. 325, and 3/56/363, also p. 380.)—

A REPORT BY IMRAN BIN HASEEN

Imran bin Haseen, a companion of the Holy Prophet (S.A.) has reported that the Holy Prophet (S.A.) never prohibited any-one from practising Mut'a as also nothing was ever revealed to him by Allah against it. (Ref. Musnad Ahmad Hanbal, part 4, p. 438.)

Note: From the above it would appear that the reports compiled by some people other than the Shias to the effect that Mut'a was stopped by the

Holy Prophet (S.A.) at Khaiber are not authentic. As is proved to the hilt by the above reports of Hazrat Jabir bin Abdullah Ansari, Hazrat Ali (A.S.), Ibne Abbas and Imran bin Haseen already mentioned above.

The restriction put by Islam on the cohabitation of men and women is for the reason that without marriage the identity of the fathers of the new borns in such cases is impossible. Besides, it also affects the law of inheritance. But as in Mut'a there is no deviation from the law of inheritance and it covers almost all the relevant rules regarding marriage, it can't therefore, be termed as Adultery (Zina) and prohibited.

MOURNING AT THE MARTYRDOM OF IMAM HUSAIN (A.S.)

Again there is a group by whom mourning for Hazrat Imam Husain and for that matter, for any dead person has been dubbed as unlawful, in support whereof a tradition of the Holy Prophet (S.A.) has been cited to the effect that the dead are put to torture by the weeping of the condolers. It is to be pondered as to how will Allah's justice punish the dead for the doing of the condolers. It would be manifest injustice and Allah is exalted above all what they say. (This tradition, therefore, cannot be accepted.)

It will not be out of place here to quote a tradition of Saheeh Bokhari which throws ample light on the question whether weeping over the dead is permissible or not.

The narrator says, one of the daughters of Osman died in Mecca, and so we went to witness the funerals.

There came Ibne Umar and Ibne Abbas also..... Abdullah bin Amar asked Amr bin Usman 'why don't you prevent them from weeping? Because the Messenger of Allah (S.A.) has said, "The dead is put to torment by the weeping of the people of the house," At that Ibne Abbas said, 'Umar (R.A.) also used to say the same.' Then he related: I returned with Umar from Mecca till we reached Baidaa. There we saw a rider standing in the shade of a tree. Umar ordered me to see who the rider was. I went and saw him. He was Sohaib. I told Umar about him. He asked me to call him. I again went to Sohaib and asked him to come with me, and he met, Amirul Momenineen (Omar).

When Omar was wounded Sohaib reached there weeping and saying, O' my brother! O' my companion. Omar said, Sohaib you are weeping over me while the messenger of Allah (S.A.) has said the dead is chastised due to the weeping of the people of the house.

Ibne Abbas relates that after the death of Omar I narrated this tradition to Aisha (R.A.). She replied, "May Allah have mercy on Omar! By God the messenger of Allah did not say that Allah punishes a momin (faithful) for the weeping of the people of his house, rather the messenger of Allah says that Allah increases the torment of the infidels due to the weeping of the people of his house. She further added: "Sufficient for you is the Qur'an, and no bearer of burden shall bear the burden of another." (6:165) There upon Ibne Abbas said that it is Allah who causes (one) to laugh and causes (him) to weep. Ibne

Abi Mulaika said, "By God Ibn Omar did not say anything about this. (Part I, page 490, Tradition No. 1205 published by Mohammad Saeed & Sons, Karachi.)

Still again some people have tried to present the bewailing for Imam Husain (A.S.) by saying that weeping is for the dead whereas the martyr is ever living. We believe Imam Husain (A.S.) to be alive, why should we then mourn for him? They exclaim.

Should we accept the above cited argument by them or should be otherwise take for granted the tradition of Hazrat Yaqub (A.S.) who lost his eye-sight in weeping for his living son. Over and above that, if a martyr is not to be mourned, why did the Holy Prophet (S.A.) pray for those who were mourning for Janab Hamza, the martyr of Badr? (*Vide Minhajun Nabuwat*, page 288, Nawal Kishore Press, Kanpore).

Moreover, could a muslim deny that the Holy Prophet (S.A.) wept for Imam Husain (A.S.) before the Tragedy of Karbala or the famous dream of Janab Ibn Abbas and Janab Umme Salma wherein they both simultaneously saw the Holy Prophet (S.A.) in the state of mourning. It would be presuming to call these actions on the part of the Holy Prophet (S.A.) innovation (bida'at) if mourning is called an innovation.

TRADITIONS OF THE HOLY PROPHET (S.A.)

For further satisfaction of those who are against mourning for Imam Husain (A.S.) here follow some other narrations:

(i) "One who mourns for Hazrat Imam Husain (A.S.) will be the companion of the Holy Prophet (S.A.) and shall possess divine light on the day of Judgment."

The explanation provided to the above tradition of the Holy Prophet (S.A.) is, "Whoever mourns Hazrat Imam Husain (A.S.) on the day of his martyrdom, will be in the company of the Prophets and mourning on the day of Ashura will serve as a divine light on the day of Judgment." [Ref. *Asabah fi Tanzeer As-hab*, published in Egypt, 1326 (A.H.) Page 533].

(ii) "Whoever sheds a single tear for Hazrat Imam Husain (A.S.) has his seat in paradise." The above tradition is contained in Musnad of Imam Ahmed bin Hanbal and is carried by Mulla Muheem Frangee Mahalli in his book "Was'atun Najat (Arabic)". The explanation provided by Mulla Muheem is to the effect, "Whoever has eyes tearful in mourning for Hazrat Imam Husain (A.S.) has his seat in paradise." [Ref. Translation of *Was'atun Najat* by Hadi Ali Khan, Published By Gul-hane Falz, Lucknow, 1313 (A.H.) Page 405].

THE VIEWS OF SHEIKH ABDUL QADIR JILANI

Janab Sheikh Abdul Qadir Jilani on page 64 of the second volume of his Book 'Ghuniyatut Talibeen' published in Egypt 1332 (A.H.) writes: "Seventy thousand angels descended on the grave of Hazrat Imam Husain (A.S.) son of Huzrat Ali (A.S.) and will mourn on his grave till the day of Judgment."

The angels must have been in worship in heaven. Had not the mourning for Hazrat Imam Husain (A.S.) been of a superior merit, they would not have come here to mourn. Mourning till the day of Judgment indicates that Allah wants to keep up this mourning. The angels could have mourned even in the heaven. Their coming to the grave to mourn is an indication that the sight of the grave is also an act of adoration, which is not available in heaven. The lovers of Hazrat Imam Husain (A.S.) do mourn him. They call him to their help. They make offerings in his name. They go on a pilgrimage to his shrine. They offer him salutations. Some Muslims dub all this as idolatrous and worship of the dead.

If it is idolatrous to revere any one besides Allah it would definitely be idolatrous to revere the Holy Prophet (S.A.), the Holy Qur'an, the Ka'aba, whose reverence for all of them is ordained by Allah. Idolatry is in fact identifying of anything with Allah. It is obvious that when we do not identify Hazrat Imam Husain (A.S.) with Allah, how can we associate the Taziah, the Standard and the Taboot with Allah. As for offering salutations (Salam or visiting the shrine or pilgrimage (Ziyarat these would have been idolatrous, if Hazrat Imam Husain had been dead, but the martyr is ever-living. So our attachments to Hazrat Imam Husain (A.S.) are the same as towards those who are alive. Salutations and meetings take place with the living. The living are called out for help, offerings and presents are made to the living. However, those who dub these as worship of the dead, look upon Hazrat Imam Husain

(A.S.) as dead, contrary to the verdict of the Holy Qur'an which declares all the martyrs to be ever alive.

VERDICT OF THE HOLY QUR'AN:

Says Holy Qur'an:—

- (i) "And say not of those who are slain in the path of Allah that they are dead; Nay (they are), living, but ye perceive not." (2:155)
- (ii) "Reckon not those who are slain in the way of God, to be dead; Nay; alive they are with their Lord being sustained." (3:169)

To think as to what use are the offerings, as they do not serve Hazrat Imam Husain (A.S.), is like calling in question the offerings made in the name of Allah, who is above all these sacrifices.

FURTHER REMARKS BY SHAH AIDUL AZIZ

In Sirrushi Shahadatayn by Maulana Shah Abdul Aziz Muhaddith of Delhi it has been frequently stated by the author that the angels made mention of the travail of Hazrat Imam Husain (A.S.) to the Holy Prophet (S.A.) and shed tears thereon. This is justification of Majalis mourning assemblies. It has also been mentioned in the book referred to above that the angels brought some soil from the place where Hazrat Imam Husain (A.S.) was to be martyred, to the Holy Prophet (S.A.), who wept at the sight thereof. He kissed the soil and gave it to Janab Umme Salma for safe custody. This soil turns into blood on the day of Ashura. The Holy Prophet (S.A.) in a dream informs the residents of Medina of the martyrdom of Imam Husain (A.S.) in far off Karbala.

He appears with dust on his face and beard. In the dream he also shows a glass vessel wherein is collected the blood of Imam Husain (A.S.) and other martyrs. Signs of sorrow are manifested from the Almighty Allah; the earth and the heaven weep. Keeping in view all these points one will feel that mourning for Imam Husain (A.S.), propagating it and creating a mourning atmosphere are in consonance with the Divine and the Holy Prophet's (S.A.) intent. The mourning should be observed, just as the Holy Prophet (S.A.) observed it with dust on his face and the beard and as following his example, the Shias generally do it till now, and not by putting on all dresses and taking out mourning processions with music and hippancy through the innovations of Yazid, as if it were some celebrations of jubilation.

(i) A new view has been set up, to wit, that through martyrdom, Hazrat Imam Husain (A.S.) became the recipient of exalted rewards, that Islam got a new life, the faith got protection, and as such it is a matter for jubilation and not one for mourning. How can such a view be regarded as tenable? If it were so, the Holy Prophet (S.A.) should have celebrated Janab Hamza's martyrdom as a festive occasion and not one of mourning. He invoked blessings for the womenfolk of his companions, their progeny and their descendants for their act of mourning. (For details seen *Minhajun Nabuwwat*).

Often a question is raised regarding the Shahadat of Imam Husain (A.S.) as to why we should weep on him when he has attained such a glorious stage of Shahadat—Husain the king of Martyrs—and in-

stead we should be happy for it and should celebrate the occasion.

In reply to this a very simple example is put here. A house is burning and the people are gathering there to see it but no one cares to save the inhabitants of the house. One of them comes forward and enters that burning house and saves the inhabitants of the house but unfortunately he himself was unable to come out from the fire. The inhabitants of the house have two courses open for them either to celebrate for their survival or to mourn the death of their saviour and thank God for His mercy.

Here their moral obligation demands that they should mourn for the death of that person and not to celebrate for their survival. Same is the case with the tragedy of Karbala and the Shias mourn the death of Imam Husain (A.S.) in the cause of Islam.

(ii) These (so-called and self styled) philosophers provoke the human reason to chagrin. They fail to grasp the simple fact the mourning is not observed for the high merit of martyrdom of Hazrat Imam Husain (A.S.) but for the tragic events that accompanied martyrdom, which induce the mourners to mourn, just as the universe wept with the Holy Prophet (S.A.) on the occasion of martyrdom.

An opposition is staged, as a matter of course, against Hazrat Imam Husain (A.S.) and the mourning for him. The opponents are aware that mourning is the most effective state of propagation in the world. It is for this reason that the religions which are devoid of sorrowful occasions, have thought it advisable to include them in their religious lore.

Sorrowful narrative of Hazrat Esa (A.S.) is alive even today. Yet his sad crucifixion is sorrowfully narrated even now. Grief has become a symbol of Christianity and other creeds, too, with which they relate their sorrowful events. These same narratives are at the basis of religious processions and meetings. Grief deeply affects the human mind and heart. This is a fact which no one religious or irreligious can deny. Stories and tales of fiction, too, contain sorrowful situations. People are moved to tears in spite of knowing them to be fiction. A ground for popularity is characterisation of grief. Erotic verse has for its subject matter, the grieving for the beloved. The leader who associated with the sorrows of the people is alone revered.

THE EFFECT

It is grief that influences the non-muslims in favour of Hazrat Imam Husain (A.S.) more than the Holy Prophet (S.A.) himself, as the life events of the Holy Prophet (S.A.) comprise occasions of grief as well as of joy, while the tragedy of Karbala is through and through grief so deep that it has no parallel in history. It is the power of grief that makes the non-muslim bow down before Hazrat Imam Husain (A.S.) who sacrificed his life for Islam and Righteousness. The difference in religious outlook and belief does not prevent them from becoming a whole-hearted espouser of Hazrat Imam Husain (A.S.). How strange that difference of certain traditions amongst them should antagonise some of the muslims themselves against Imam Husain (A.S.). The remembrance of Hazrat Imam Husain (A.S.) is a mighty means to

win over the strangers to the faith. Would the muslims realise and take due advantage of the remembrance of Hazrat Imam Husain (A.S.) in the propagation and espousage of Islam. Says the renowned poet Josh Malihabadi :

"Let the humanity wake up, then every community will claim Husain is ours."

Hazrat Imam Husain (A.S.) is not among us today in this world whom we may help to gain his right, nor is Yazid alive to serve as a target of our vengeance; as such, it is altogether untenable that Hazrat Imam Husain (A.S.) stands to gain by our sorrowing. The gain is for ourselves, that we may reform our lives through the personality of Hazrat Imam Husain (A.S.) and bring fresh energy and vim to the down cast and the frustrated, instead of vitiating our moral calibre by espousage of Yazid has received the wages of his transgression and Hazrat Imam Husain (A.S.) has received his exalted reward in the form of eternal blessings and divine Grace, and that the recitation of the old events has no use now. If recitation of old events is of no use the entire subject of History as established, is a vain effort on the part of numberless scholars of great erudition and learning who devoted their lives thereto, and which is receiving such a great importance as a branch of knowledge. Archaeological remains are collected. Time and untold wealth is spent on excavations of old sites. Now that the British have quit the sub-continent of India and Pakistan and the signs of their aggression are no more to be seen in either of the two countries, why do the people of both parts

observe the celebrations of the victims of their oppression? Why is their record being prepared? Why are memorials being set up in honour of those who sacrificed themselves for the sake of the people and their native land? Every sane person will agree that the past events form the basis of future planning. The remembrance of the martyrs leads to the training of the nation. The most queer and strange thing is that those who dub as stereotyped the remembrance of Hazrat Imam Husain (A.S.) are themselves engaged in reviving the remembrance of stereotyped persons. The Holy Qur'an would not have made mention of the life events of the Prophets of the past, if a narrative of past events had been meaningless. Nor would it have invited mankind to ponder over these events.

The person raising an objection against the observance of the Tragedy of Karbala should, to start with, raise objection against Haj (Pilgrimage to Mecca), which if not performed, when it becomes obligatory, by a person, renders his death in the state of Kufr (infidelity) according to Islam. Does not Haj revive the remembrance of the life events of Hazrat Ibrahim (A.S.), Hazrat Ismail (A.S.) and Janab Hajirah (Hajar)? The Satan once stood in their way. The stone pillars are representation of his body. Does Satan suffer injury by stoning the same? Can any muslim venture to call this clear Divine Commandment a meaningless gesture? The pillars are not the Satan himself. They only represent him. Expression of hatred for the pillars is tantamount to an expression of hatred for the Satan and his doings. The representation of hateful things is worthy of hatred. Then

why should not things representative of the beloved and a revered personality be worthy of love and reverence? They certainly are so. As such the hillocks of Safa and Marwa, where Janab Hajirah went in search of water for her son are worthy of reverence. The Holy Qur'an calls them as Divine Symbols (2:158). The camels that are sacrificed in remembrance of the sacrifice of Hazrat Ismail (A.S.) are also among the Divine Symbols. (22:36). The Divine symbols are worthy of veneration—nay those who revere them are the virtuous (22:32). Every pilgrim today has to go the way of Janab Hajirah's running about in trepidation in search of water. It is clear that no benefit accrues to Hazrat Ibrahim (A.S.), Hazrat Ismail (A.S.) and Janab Hajirah, by a celebration of their memorials. We ourselves, rather, derive the divine benefit thereof, by refreshing the sentiment of sacrifice year by year in the service of Allah.

The tragedy of Karbala has a greater material for educating and training than the sacrifice of Hazrat Ismail (A.S.). By the creation of signs of grief [such signs of grief as have never been created in the case of any other martyr, not even in the case of the demise of the Holy Prophet (S.A.) himself], Allah has expressed approval of the memorial celebrations for Hazrat Imam Husain (A.S.). They are Divine Symbols. Reverence thereof and love thereof are of the nature of righteousness. The Tazias and Alams are the symbols of the sacrifice of Imam Husain (A.S.), which still stand unparallel in the world history and approval of Allah to their reverence. And to make, and take them out in procession for the memorial

celebrations in connection with that greatest sacrifice if also applicable here as in the case of other Divine Symbols.

THE VIEWS OF MAULANA RASHIDUL KHAIRI

Maulan Rashidul Khairi in the preface of his well known book Sayyeda Ka Lal has said that a writer wrote an article in 'Ismat' criticising the Tazia to which a girl retorted in the next issue of the same monthly to the effect that she revered the Tazias so much that she could sacrifice her life before them. Thereafter the said Maulana has observed that weeping before such symbols was but natural. He has also mentioned his own experience in this connection. He has said that once per chance he happened to see a piece of garment which belonged to his son who had passed away at the small age of seven years without using it. The sight of the garment, says the Maulana Sahib, made him weep bitterly. From this one can judge for himself as to whether taking out the processions of Tazias and Alams helps remember the sacrifice of Hazrat Imam Husain (A.S.) or not and as to whether weeping before them is an act of sightiousness or otherwise. If those who are used to seeing things with blinkers on their eyes see idolatory therein, who is to blame, the sun or the day-blind bat.

From one and the same event different people will receive different impressions. One thing from the Holy Prophet (S.A.) impresses the faithful as a miracle, while the man lacking faith dubs the same as wizardry. The Holy Qur'an speaks of the words of the Holy Prophet (S.A.) as revelation. The denier dubs these words as from the insane. The Holy

Qur'an is revealed as guidance but he alone will be guided who is pious and virtuous (2:2). So will the person benefit from the tragedy of Karbala, who is impressed thereby accordingly. The Holy Prophet (S.A.) declares the love of Hazrat Imam Husain (A.S.) as the love for himself. The muslims who regard themselves as lovers of Holy Prophet (S.A.) will love Hazrat Imam Husain (A.S.) whole heartedly. Hazrat Imam Husain (A.S.) is the beloved of every muslim. There should be no controversy on this score about Hazrat Imam Husain (A.S.) even if the form of expression of love is varied, since all have one and the same beloved. No devotee of Hazrat Imam Husain (A.S.) has the right to compel others to express their love in one's own particular Way. We, accordingly, do not compel any one to join the mourning ceremonies. We know that a stranger may not join in the sorrow of the grief-stricken but we know not if any one is angered or offended by the wailing of some one. It is strange why our "mourning" for Hazrat Imam Husain (A.S.) should be disliked by any one. Is there the same reason for chagrin as was the case for chagrin of the brothers of Hazrat Yusuf against Hazrat Yaqoob (A.S.)?

A child may cry from hunger or internal pain it might be suffering; but the weeping of the friends, followers, relatives for their departed soul is due to the attachment, affinity and honour from him or her. This weeping is only to voice once love and regard for the deceased soul.

Same is the case of our "mourning" Imam Husain (A.S.) with an edge over ordinary people in as much

as it is not the feeling of our love, regard, attachment alone, but in fact we lost a divine personality, a God-appointed guide—in other words, we were deprived of divine guidance. So the 'mourning will be severer, more acute and painful. Tears are not forced. They flow by themselves. Hazrat Ali (A.S.) wept for his wife Fatimatuz Zehra (A.S.) and composed an elegy to commemorate the purity of her life and her loyalty to himself and Allah. (Monthly Rabi, Karachi Martia Issue). Hazrat Imam Hasan (A.S.) and Hazrat Imam Husain (A.S.) wept for their mother, Fatimatuz Zehra (A.S.) and also for each other. The Holy Prophet (S.A.) wept for the martyrs of Badr and also for Hazrat Imam Husain (A.S.) before and after the Tragedy of Karbala, which was but a natural phenomena. And they all wept for the Holy Prophet (S.A.) not only because he was related to them but because he was the Prophet of Allah and Mercy for the whole mankind and gave the light to all to see the right path and also practically led them thereto.

Janab Najm Afandi says :—

Shabbir (Husain A.S.) is the Mountain of Religion, what do the irreligious Kuffians know about it. (Beware) he who desires to be shattered and mixed with dust collides with the mountain (of Religion). Mourning being dependent upon the hurt which the heart receives, all those individual for whose sake the departed one lived, will be moved to sorrow. But he alone can excite universal grief, who lives for the whole of mankind, and who undergoes affliction for their sake. All humanity mourns for Hazrat Imam

Husain (A.S.) solely because his life and his martyrdom were based not on personal, parochial or national objections, but were sacrifices for the sake of all humanity.

THE PERSONALITY OF IMAM HUSAIN (A.S.)

If those who are averse to the mourning for Hazrat Imam Husain (A.S.) also possessed a personality as loveable as that of Hazrat Imam Husain (A.S.) for a universal appeal for mourning and if they then had opposed the grieving and mourning for them on principle, we might have been impressed by their stand. The people who oppose the mourning for Hazrat Imam Husain (A.S.) are those who no such loveable personality to be mourned universally. Their persistent opposition encourages the apprehension that they try to conceal their lack of worth by causing the lovers of Imam Husain (A.S.) to move away from him. This, however, would not be possible. Had the mourning for Imam Husain (A.S.) been initiated by men, it would have been affected by men, but Allah being at the back of the movements for mourning, no one can come into conflict with Allah, nor can the movement suffer from weakness.

They had better take a leaf for their own sake from the following verses of a Persian poet who says:

"If you want to keep the candle of life burning in your heart, keep reviving the remembrance of this old event."

We have so far discussed the mourning for Hazrat Imam Husain (A.S.) from the religious and psychological point of view and have tried to satisfy those who

oppose it on the same basis. But there are still those who oppose weeping and wailing on medical ground. According to them shedding of tears is injurious to human health as it affects the physical structure of the human body, especially the eyes and the heart and makes one feel depressed and dejected on the whole.

Let us, therefore, discuss the mourning from this point of view also and place before them, for their satisfaction, the result of upto-date medical research on tears and the views of some experts on the subject.

It would not, perhaps, be out of place to mention here that Hazrat Imam Husain (A.S.) had left nothing to satisfy his opponents at Karbala with regard to the righteousness of his cause, but his efforts did not avail, because his audience had no desire to understand any thing whatsoever. We hope the same would not be the case with our friends here, whose objection, we believe, is purely academic and relates to medical science only.

In a distant age and climate the tragic scene of the death of Husain will awaken the sympathy of the coldest reader.

(Mr. Gibbon)

BISMILLA HIR RAHMA NIR RAHIM

SHIAISM EXPLAINED

CHAPTER XIII

RELIGIOUS SANCTIONS TO DIFFERENT PRACTICES OF MOURNING

In case some other record with regard to religious sanction to mourning even by beating of head or chest and displaying of Zul-jinah is required, the following most authentic and thought provoking records are reproduced below which, we believe, would serve the purpose of reaching a correct conclusion in the matter.

CHEST BEATING

(1) Saeed bin Musayyab relates: A bedouin, beating his chest and tearing his hair came to the Holy Prophet (S.A.) remarking---the one who remains away from virtues is ruined. The Holy Prophet (S.A.) asked him the reason of what he was doing. The bedouin replied, 'he had---with his wife while fasting during the month of Ramzan'. The Prophet (S.A.) inquired if he could set free a slave; he replied in negative. The Prophet (S.H.) again inquired if he could fast continuously for two months. The man expressed his inability to do so.

In the meantime a basket full of dates was brought to the Prophet (S.A.) who in turn asked the man to take the dates and give away in charity as an atonement of what he had done. The man said, the 'O' Mes-

senger of Allah! There is none more needy than I'. The Prophet (S.A.) said, 'Eat yourself and observe one fast for lapse.' (*Mowatta* of Imam Malik, Urdu Translation by Wabiduzzaman).

The incident should be considered in the light of the following facts:—

- (a) The bedouin being a muslim was *sahabi* (companion) of the Prophet (S.A.)
- (b) He was beating his chest and tearing his hair in presence of the Prophet (S.A.) who neither objected to it nor reprimanded him for the same.
- (c) The action of the bedouin was a result of spiritual pain he suffered as his fast was invalidated.
- (d) This incident has been authentically recorded by Sunni traditionists.

The tragedy of Karbala is more grievous and painful than the breaking of one fast. Consequently how can the beating of the chest be forbidden?

MATAM (MOURNING)

BY HAZRAT BILAL (R.A.)

Describing the events at the fatal illness of the Prophet (S.A.) Sheikh Abdul Haq Mohadd, Hanafi, Dehlavi in his book 'Madaarejun Nubuwwat. Vol. II page 544 records:—

"Bilal emerged beating his head and loudly wailing (from the room of Hazrat Ayesha).

Even in this case none of the companions raised any objection at the action of Bilal, the special Muezzin of the Prophet (S.A.). Moreover, the Prophet (S.A.) was

yet alive and not dead. This is the extreme extent of grief. Then how can similar action for Imam Husain (A.S.) can be prohibited?

MATAM BY HAZRAT SAYYEDA (S.A.)

Sheikh Abdul Haq Muhadd, th of Dehlavi who is regarded as one of the greatest Scholars of the Sunni Sect has also recorded in his book *Madarijun Nubuwwat* to the effect that Hazrat Fatima Zahra (A.S.) bearing the rumour of the martyrdom of the Holy Prophet (S.A.) at Ohad came out of her house running and bearing her head (Vol. II, page 163). Does it not transpire from the above that beating of head during the act of mourning for a martyr is also allowed by the religion as Hazrat Sayyeda (A.S.) was well aware of the religious code and was also infallible.

MOURNING BY HAZRAT AYESHA

According to Musnad Imam Ahmed Hanbal, Hazrat Ayesha mourned the demise of the Holy Prophet (S.A.) with other women by beating her head. (*Musnad* Imam Ahmed Hanbal, Vol. VI, page 274.)

MENTION OF MOURNING IN THE HOLY QUR'AN

Smiting the head or face as mentioned in the Qur'an:

When the Angels gave glad tidings to Hazrat Ibrahim in his old age about the birth of a son to his wife Sarah, Qur'an says, "Then came forward his wife (Sarah) speaking, she smote her head and said an old and barren (woman)" 51:29. This is the English rendering of the Urdu translation of Sheikhul Hind

Mahmoodul Hassan Deobandi and Shah Abdul Qadir Muhaddis.

(Both have correctly translated the Arabic word 'Fa-Suklat' as pcta (smote) in Urdu, but the word 'Wagh' which really means face, they have misinterpreted as 'head'.)

Thus it is evident that smiting the face was not an objectionable act in the sight of Allah, otherwise Allah would have at least reproached or reprimanded her for doing so.

MOURNING BY HAZRAT OWAIS-E-QARNI (R.A.)

As almost all the Muslims know Hazrat Owais-e-Qarni (R.A.) had an immense love for the Holy Prophet (S.A.) and when the news reached him that two teeth of the Holy Prophet (S.A.) were broken in the battle of Ohad, he extracted all his teeth. (Tazkeratul Aulia by Shrikh Fariduddin Attar, also Ihsanul Uyun commonly known as Seerate Halbia Vol. II Page 295. It is also noteworthy that Hazrat Owais-e-Qarni was martyred while fighting on the side of Hazrat Ali (A.S.) during the war of Siffeen. Tarikhul Khamees, Vol. II, page 309, also Mizanul E'tidal Fi Naqdir Rijal by Allama Zahabi, page 130).

Note: It would be realised that mourning by beating of chest or head are decidedly milder form as compared with the extraction of all the teeth on the part of somebody like Hazrat Owais-e-Qarni (R.A.) wherein a part of his body lost for ever.

A QUESTION:

Those who are against mourning for Imam Husain (A.S.) and, for that matter, for any of the martyrs of Karbala usually raise a question whether the Holy Prophet (S.A.) had ordered for mourning for Imam Hussain (A.S.). The answer to this question is: Had the Holy Prophet (S.A.) ordered Owais-e-Qarni (R.A.) to extract all his teeth? Had he ordered Hazrat Ayesha mourn for him by beating her face? Similarly there was no order by the Holy Prophet (S.A.) for Hazrat Fatima (A.S.) with regard to beating her head at the rumour of his martyrdom at Ohad. The reason for the absence of such orders with regard to mourning or even sanction therefore is, however, quite clear: This all was done out of love and sorrow for the Holy Prophet (S.A.) had not forbidden this.

MOURNING IS A TRADITION OF AHLE BAIT

One should not forget the fact that the Holy Prophet (S.A.) had time and directed to follow his Ahle Bait in matters of guidance, not to teach them but to learn from them and finally Hadise Saqlain, 'I leave behind me two weighty things, [Qur'an the Book of Allah and my progeny the Ahle Bait, if you remain attached to both of them you will never go astray.....'. Thus Ahle Bait of the Prophet (S.A.) are models of example for us. We should follow what they have said and what they have done. In following them is the secret of our salvation. For the matter of mourning also we should follow them.

BISMILLA HIR RAHMA NIR RAHIM

SHIAISM EXPLAINED

CHAPTER XIV

SANCTION FOR MAKING IMAGES

Allah has mentioned Hazrat Suleman (A.S.) in the Holy Qur'an thus:—

"Those Jenii made for him whatever he willeth of (such as) huge buildings, statues, and basins (large as) reservoirs and (huge) cooking cauldrons immovable from their places".

TAFASEER BY MAULANA ASHRAFALI
AND MAULANA MAHMUD UL HASAN

The above is the literal English translation of the verse rendered into Urdu by Allama Ashraf Ali Thanwi from which it will appear that the above named Sunni Scholar has translated the word 'Tamatheel' occurring in the Holy Quran as statues (*moorten*). Similarly another Sunni Scholar Mahmudul Hasan of Deoband has also translated the word Tamatheel into Urdu as 'Taswiran' (pictures) and Allama Shabbir Ahmed Usmani in his marginal note regarding the verse in question printed on the same page has admitted that they (the: jenii) made *Mujassam Taswiran* (statues) with an excuse that it might have had the religious sanction in those times, but this excuse that this might have had the religious sanction in

those times and concluding therefrom that it is against the Unity (Oneness) of God now, is obviously a wrong conclusion, because the religious tradition of Hazrat Suleman (A.S.) and that of the Holy Prophet (S.A.) of Islam with regard to the Unity of God is one and the same. Besides, as the essentials of Tauheed took no change from the time of Hazrat Suleman (SOLOMON) (A.S.) to the time of prophethood of Hazrat Mohammad Mustafa (S.A.) they are intact even today in each and every detail. How then a thing which had a religious sanction during the period of the Prophethood of Hazrat Suleman (A.S.) had, could stand automatically forbidden during the prophethood of the Holy Prophet of Islam (S.A.) and, for that matter, for the whole Muslim world or any sect thereof even today. Had the making of statues been deemed polytheism during the time of Hazrat Suleman (A.S.), he would never have got them made. Besides, Allah while mentioning this in the Holy Quran would have certainly said that He had given him the sanction then but not for the followers of the Holy Prophet of Islam (S.A.) during his Prophethood or there after. Therefore, it is easy to arrive at the conclusion that according to the Quranic law the making of statues or the physical images of anything was neither prohibited during the time of the Prophethood of Hazrat Suleman (A.S.), nor it is forbidden for the followers of Islam. Besides, it must be remembered that there is a clear distinction between the idols whose worshippers are called polytheist, and the statues which are not worshipped by their makers and their making is not, the more, in any way against the ideal of Tauheed (Unity of God).

'SHABIH' (PHYSICAL IMAGE) DURING THE PROPHETHOOD OF THE HOLY PROPHET (S.A.)

Religious sanction for making *Shabih* or a doll is clearly proved by the following incident, which took place during the Prophethood of the Holy Prophet (S.A.): The Holy Prophet (S.A.) when once entered his house after his marriage with Hazrat Ayesha, he saw a shelf in one of the walls thereof covered with a curtain. He asked Hazrat Ayesha as to what was there in the niche behind the curtain. Hazrat Ayesha told him that there were some of her dolls with which she used to play at the house of her father and had brought them with her from there after her marriage to the Holy Prophet (S.A.). Having been told this, the Holy Prophet (S.A.) removed the curtain and looked at the shelf in the wall and found some dolls there. The Holy Prophet (S.A.) instead of pulling his face smiled at the sight and asked Hazrat Ayesha as to why the small doll horse she had kept with the dolls had been supplied with wings. Hazrat Ayesha promptly replied that it was because the horse of Hazrat Suleman had wings. According to the statement of Hazrat Ayesha with regard to this incident the Holy Prophet (S.A.) laughed at her reply by which the small teeth became visible. Mishkaat-Kitabun-Nikah Hadis 3105 from Abu Dawood.

The above incident is a clear proof of the fact that the Holy Prophet (S.A.) did not object to Hazrat Ayesha's keeping and even making of the images of girls and the horse according to the version of Abu Dawood as quoted by Mishkat. The images were not

naturally supposed to be idols for worship. The Holy Prophet's (S.A.) smile rather laugh at the sight was also a sign of his pleasure and of not any objection to it.

In the light of the above how could as *shabih* of the Hazrat Imam Husain (A.S.) or for that matter, a living horse called Zul-Jinah stand objectionable in any way and the makers and those who present them to the view of general public could be blamed of innovation. It is significant that the Tazias and Zul-Jinah only help commemorate the tragedy of Karbala but also impress the people.

IMITATION OF THE RIDING OF IMAM HUSAIN (A.S.)

Those who object to Zul-Jinah which is only an imitation of the memorial of riding of Hazrat Imam Husain (A.S.) should ponder a little that by doing this they commit the sin of raising an accusing finger to an act of the Holy Prophet (S.A.) himself who happened to act as a camel for the riding of Imam Husain (A.S.) several times. It has been recorded by Hazrat Ali bin Uthman Hajveri generally known as Data Ganj Bakhsh (A.R.) in his well-known book *Kashful Mahjoob* that once the Holy Prophet (S.A.) was moving with the help of his hands and feet like a camel on the floor of his house with a rope in his mouth and Hazrat Imam Husain (A.S.) holding it on his back like the rider of a camel. Proceeding further the author of *Kashful Mahjoob*, Hazrat Data Ganj Bakhsh (A.R.) has said that while the Holy Prophet (S.A.) was imitating a camel with Hazrat Imam Husain (A.S.) on his back,

Hazrat Omar happened to enter the house of the Holy Prophet (S.A.) and seeing the Holy Prophet (S.A.) imitating a camel remarked: "What a nice Camel!" To this remark of Hazrat Omar, the Holy Prophet (S.A.) promptly retorted: "And what a nice rider, too!" (Urdu Trans: of Kashful Mahjoob entitled Bayanul Matloob, Ch. 8 Sec. 118. p. 119, published by Feroz Sons, Ltd., Lahore).

From the above it is evident that the imitation of the memorial of riding of Imam Husain (A.S.) and presenting its *Shabih* (Zul-Jinah) to the view of the public is not only not an innovation but it is instead actually following a tradition of the Holy Prophet (S.A.) As in the case of the Holy Prophet (S.A.) it was not against the commandment of Allah, it is not against the cannons of the religious law even today.

PLEASURE OF ALLAH AND THE HOLY PROPHET (A.S.)

The Holy Prophet (S.A.), allowing Hazrat Imam Husain (A.S.) to ride over his back like the rider of a camel was in fact to please his beloved grandson, because therein was laid hidden the pleasure of the Holy Prophet (S.A.) himself and the pleasure of the Holy Prophet (S.A.) being the pleasure of Allah according to a unanimously acknowledged tradition of the Holy Prophet (S.A.), the imitation of the memorial of riding Hazrat Imam Husain (A.S.) has both the pleasure of the Holy Prophet (S.A.) as well as the pleasure of Allah.

There are some prejudists who say that the sight of *Shabih* of Zul-Jinah breaks the 'Nikah' (the religious

hedlock). This is only a far fetched idea without any legal ordinance in support thereof. Why don't such people ponder that had it been so, why did not the Holy Prophet (S.A.) stop Hazrat Omar from entering his (the Holy Prophet's (S.A.) house at a time when he was moving like a camel on its floor with Hazrat Imam Husain (A.S.) on his back, or why did he not ask him to cast his eyes' at the sight thereof, if there was any danger of the breaking of his 'Nikah' thereby under the provisions of the religious law? Besides, what would such people say to the imitating of a camel by the Holy Prophet (S.A.) in this particular regard?

THE THREE SHRINES OF BU ALI SHAH QALANDAR

The mystics are well aware of the existence of three shrines of Hazrat Sharfuddin Bu Ali Shah Qalandar (A.R.) at Panipat, Karnal and Budha Khera, but obviously only one of them is original and the other two are only imitations of the original one. It is to be pondered that no one has so far raised any objection to the building and existence of the two imitation tombs of the sage concerned till today. Why? The answer to this question is not far to seek. It is only because the imitation of buildings is not objectionable under the Islamic law and they are not worshipped by any sect of muslims any where throughout the world, same is the case with the Tazias, the Zul-Jinah and the Zariyah of the sacred sepulchre of Hazrat Imam Husain (A.S.).

KISSING OF SHABIH

Worship on the part of human beings which is restricted for Allah alone, cannot be put to practice for

any other than Allah and Allah only, for if it is practised in case of any other than Allah it would be pure polytheism. Kissing of something, which is a sign of love and regard for that thing or person and not a worship, cannot be called polytheism.

People kiss their children and they similarly kiss the covers of the Holy Qur'an, the lattice of the sacred sepulchre of the Holy Prophet (S.A.) and the shrines of some other great religious personalities among the muslims but it is not objected to, because it is only done out of love, regard and respect without distinction and is not, therefore, worship which is religiously restricted for Allah only.

In view of the above kissing the *Shabih* of sacred sepulchre of Hazrat Imam Husein (A.S.) that is the Tazia or the memorial of his riding, Zul-Jinah is never the worship of the *Shabih*. It is, therefore, incorrect to call this action on the part of any body polytheism.

It is recorded in Bokhari and Muslim that the Holy Prophet (S.A.) kissed the dead body of Hazrat Usman bin Maz'oon. Can one say that the Prophet (S.A.) committed polytheism.

GARLANDING OF PLACING WREATH OF FLOWERS, OR STREWING FLOWERS ON SHABIH.

Placing the wreath of flowers or strewing thereof or garlanding is not also restricted for Allah because any thing of the kind cannot even be imagined in so far as Allah or His worship is concerned. At this action is not polytheism with regard to graves and shrines of distinguished personalities. It is not polytheism if the practice is followed with regard to Tazia or Zul-Jinah.

STREWING OF DUST ON THE HEAD.

As this topic has already been discussed in this very chapter elsewhere and the dream of Hazrat Umme Salma' (R.A.) has also been described wherein she had seen the Holy Prophet (S.A.) with dust on his head and the beard on the day when Hazrat Imam Husain (A.S.) was martyred at Karbala, we don't want to add anything to that except mentioning that Tirmizi has also recorded this dream of Hazrat Umme Salma (R.A.) in his collection of Ahadith (Tirmizi Urdu), Vol. II, p. 385, published by Ashahul Matabe (Noor Muhammad) at Karachi which would suffice to confirm that putting dust by one on ones own head on the 10th of Muharram, the day of the martyrdom of Imam Husain (A.S.) is just to follow a tradition of the Holy Prophet (S.A.).

BLACK CLOTHES.

Putting on black clothes as a sign of grief on the 10th of Muharram, that is the day of the martyrdom of Hazrat Imam Husain (A.S.) is not a deviation from the religious law. It is not even an innovation on the part of the Shias. A part from the sign of immense grief on their part on that particular day the practice is also the following of the tradition of the Holy Prophet (S.A.) who used to put on a black turban and a black sheet as a cover for his body. (Nashiat Tayyib by Maulana Ashraf Ali Thanvi; p. 181, published by Taj-Co. Ltd., Karachi). The use of a black turban as a head-gear and a black cloak as a covering is restricted to Shia Mujtahedeen only as a sign of knowledge of the ecclesiastical law irrespective of mourning so that they may be distinguished from others. The gene-

rality of the Shias use black clothes on the particular days of mourning, that is from the first of Muharram to the twelfth of that month, some of them wear them for full forty days of the mourning and some even upto the eighth of Rabiul Awwal, the date of the return of the fourth Imam, Hazrat Zainul Abedeen (A.S.) from Damascus to Medina accompanied by the ladies of the Household of the Holy Prophet (S.A.). However, nothing seems to be objectionable in this practice, not to speak of its being against religion, because of its being only a sign of mourning on the part of the lovers of Imam Husain (A.S.) the sanction for which has already been proved in the foregoing pages even to the extent of strewing dust on the head and the beard by quoting a tradition recorded in Saheeh Tirmizie.

NAMING THE LADIES OF THE HOLY HOUSEHOLD.

There are some off-shoots of objections to the mourning such as naming in public the ladies of the household of the Holy Prophet (S.A.), which usually become target of some prejudists. It is, therefore, briefly discussed below:—

If the naming of respectable ladies is supposed to be shameful and against social etiquette and the moral code why the name of Holy Maryam (Mary) is recited while reciting the Holy Quran during Taraweeh on the nights of the Holy month of Ramazan on the Loud Speakers is almost each and every mosque? Do not the speakers on the occasion of Milads invariably name the mother of the Holy Prophet (S.A.)? Why the wife of Hazrat Ibrahim (A.S.). Hazrat Hajra (Hagar) who

is also the mother of a prophet is called in while speaking on the sacrifice of Hazrat Ibrahim (A.S.). Why the name of the wife of Hazrat Yusuf (A.S.) Hazrat Zulaikha is publicly spoken while explaining the chapter of the Holy Quran on Hazrat Yusuf (Joseph) (A.S.) And why Imam Azam is publicly named as Abu Hanifa, Hanifa being the name of his daughter. Why the name of Hazrat Rabea Basri is generally spoken publicly by the Sufis. In the end let us ask such people as to why the sacred name of Hazrat Bibi Fatema is brought in by the Sunni Speakers in their public speeches which speaking on the life of the Holy Prophet (S.A.)?

When all this is not supposed to be against etiquette or moral code how the Shias could be blamed for naming the ladies of the household of the Holy Prophet (S.A.) who had accompanied Hazrat Husain (A.S.) to Karbala and who had not only seen with their own eyes but had also gone through all the travails except martyrdom, undergone by Imam Husain (A.S.) himself such as extreme hunger and thirst for three consecutive days. The name of these respectable ladies and the name of the beloved small daughter of Imam Husain (A.S.), Hazrat Sakeena, comes to the lips of the mourners of Imam Husain (A.S.) when they recall to memory the after-effects of the Tragedy of Karbala they had to face. This is quite inevitable for those who have deep love for Ahle Bait. Those who accuse them of going beyond limits should ponder that their grief is limitless and knows no bounds. It should, therefore, be seen with the eyes of true lovers and not with the eyes of lame critics.

BISMILLA HIR RAHMA NIR RAHIM

SHIAISM EXPLAINED

CHAPTER XV

TEARS IN THE LIGHT OF MEDICAL SCIENCE

Not to speak of mourning. Matam with beating of chest or head and putting dust on the head, there are people who are even aware to tears. We shall, therefore, try to prove here scientifically that they are not injurious to health but they are in a great extent useful for keeping good health and throwing out the poison collected in the body. Below are what some European experts have to say in the matter:—

It is a well known fact that tears lighten the burden of human mind. The flow of tears effects considerable decrease in man's sorrows because it helps heart-steam to evaporate. But recently German doctors and certain medical experts have announced that tears besides being the natural reaction of one's internal feelings, enhance man's recovery effectively. Because the latest research and experiments in this regard have so successfully proved that flow of tears does not only provide relief to the soul but also removes certain poisonous substance out one's body along with the tears. Of course, complete and detailed information about this substance is still awaited.

Taking inspiration from the recently published books

of certain American Scientists and Medical experts one German expert on mental diseases a psychiatrist living in Stuttgart in West Germany, has done extensive research on tears from the medical point of view.

This German expert and his American compatriots have thrown novel light on the problem of tears, on account of which tears have acquired an important position with regard to the treatment of various diseases.

Now let us analyse tears. In the medical books, tears are so defined that it is some liquid produced from certain thick juicy substance in man's body which is composed of some saltish mixture. This definition in a way is correct but in the light of modern researches and experiments this definition has been termed as incomplete.

It has been so concluded from the research and experiments of research scholars and Scientists, carried out on the analysis of 'Tears' that this liquid mixture contains protein and one germs killing element in it besides water and salt. As such it proves very effective medicine for a number of diseases.

Generally it has been so observed that the composition of tears differs from man to man. Moreover, the composition of the chemical components of the natural tears are quite different from those of the tears that flow at the time of peeling onions or those that flow from the eyes out of smoke or gas. Besides, there is a vast difference between the tears of women and those of men, chemically.

A complete and detailed information about the poisonous substance comes out from man's body through

tears, is not available as yet. Inspite of that, one thing is certain that greater the shock to man's mind, greater the amount of this poisonous substance which flows out of his body. If this substance were not to come out of the body, it would create greater risk for man's health. Specially in woman's tears, its proportion is much greater. This poisonous substance when created in the body, influences a person's whose weeping glands as a result of which some juicy substance makes the tears to flow which ultimately bring out along with the said substance through eyes.

This fact about this poisonous substance was accidentally discerned by the expert through a patient of jaundice. On seeing this patient [shedding yellowish tears out of agony, it so struck these Research Scholars of natural phenomena that there certainly exists some connection or relation between some components of tears and a persons various diseases, complaints and clandestine mental shocks.

All this research work and experiments in tears are still in their preliminary stage and so it has not yet become feasible for man to derive fullest advantage for him out of their untiring efforts. Yet this expert and well-known doctor of Stutgart in West Germany is pretty sure that those days are not, now, far off when it would become very easy for doctors to diagnose the various diseases through the analysis and experiments of tears. Thus they would be able to nip, many a ghastly diseases, in bud on account of these tiring efforts on the parts of these Research Scholars and the above-said medical experts.

KISSING OF THE SOIL OF KARBALA AND SETTING UP OF SABEELS THE SOIL OF KARBALA

Some of the Muslims call kissing the soil of Karbala as idolatry and vehemently oppose it as such. It may be explained that the Shias are not emotional sentimental in this regard as they are not in performing other rites of their faith. They hold the soil of Karbala in the very esteem it demands from the lovers of Hazrat Imam (A.S.) and look upon it with the same reverence Husain as they look upon any other thing which has an attachment with the sacred name of Hazrat Imam Husain (A.S.). But did not the Holy Prophet (S.A.) kiss this very soil when it was brought to him by the angels and handed it over to Janab Umme-e-Salwa for preservation as we have already mentioned in this very chapter under the head of mourning for Imam Hussain (A.S.)? We have also recorded under the same head the statement of Sheikh Abdul Qadir Jeelani (Ghuniyat-ut-Talebeen by Sheikh Abdul Qadir Jeelani, p. 64, Vol. II published Egypt, 1332 A.H.) to the effect that seventy thousand angels came down on the grave of Hazrat Imam Husain (A.H.) for mourning on the day Ashura and would continue mourning on his grave till the Day of Judgment. Needless to observe that the angels were undoubtedly busy in worship in the heaven but came down on the grave of Hazrat Imam Husain (A.S.) for mourning. If this statement is analysed the result would be: (i) mourning for Imam Husain (A.S.) by the angels in the eyes of Allah is as good as worship on their part. (ii) the soil of Karbala is without doubt as sacred as the heaven itself before the Allah. That

is why He sent his angels down to the soil of Karbala for mourning Imam Husain (A.S.)

In view of the above how could the kissing of such a sacred soil be listed as an act of idolatry i.e., associating any thing from among the creation with Allah, the Creator. Moreover, is not the kissing of Hajar-e-Aswad among the most essential rites of Haj (Pilgrimage to Mecca)? What for? The believers have been commanded by Allah to revere the stone so much so as to kiss it only because of the reverence attached by Allah Himself with the name of the founder of His house, Hazrat Ibrahim (A.S.), who exalted on earth His name. And why the water of the spring of Zam Zam is so sacred in the eyes of all the Muslims without any distinction of sects or beliefs? Is it not for the same reason? Did not this spring all at once bubble up, under the will of Allah, from the stones with the strokes of feet of Hazrat Ismail (A.S.) who was an infant then and for whom his mother was running about on the barren hills in the present precincts of the Holy Kaaba? Was it not this very infant whom his father later sacrificed in the name of Allah? And did not Ali knowing Allah while most graciously accepting the sacrifice of the then-to-be Prophet Hazrat Ismail (A.S.) and his father Hazrat Ibrahim (A.S.) on the basis of the state of their heart exalted their names in the world of sacrifice for all times to come, although a ram from heaven was sacrificed instead? Do not the pilgrims to Mecca bring back with them the water from the spring of ZAM ZAM in gallons for preservation and distribution among their relatives and friends as a sacred present from the holy land. Do not the

Muslims believe that this water is a mean of cure, with the will of Allah, in many diseases including the fatal ones when all other medicines prove ineffective? What is the cause of this belief? Be it the stone at Kaa'ba or the water from the spring of Zam Zam they both are revered by the muslims because they believe them to be symbols of God. Then what is the harm if the soil from Karbala, the place of martyrdom of Sayyedush Shuhada (the leader of all martyrs), Hazrat Imam Husain (A.S.) who sacrificed his all in the name of God and for the sake of all humanity, is kissed and revered and called Khak-e-Shifa (the soil of cure) by the Shias? It is also a mark of adoration and not idolatry when they put their heads on it in the state of prostration in prayers. They put their fore-heads while in prayers on the tablet made of this soil or clay in the hope that their prayers may be accepted through the sanctity of this soil whereon Hazrat Imam Husain (A.S.) had performed his last prostration (Sajda) and was martyred in that very state. Who will call it idolatry? The kissing of this soil and putting the head thereon is nothing but remembrance of one and the only one who wrote in the words of Iqbal "The denial of the association of any thing with Allah", which is not only a mark of his exaltation before Allah and in the eyes of whole humanity but also a sure sign of salvation of his lovers. Hence the kissing of and making the Sajda on that soil. In this regard the following verse of Iqbal is significant:—

Naqashe Illallah bar Sahra nawisht.

Satre unwan-e-Najat-e-Maa Nawisht.

SABEEL

Setting up Sabeels i.e., offering of water or refreshing drinks to the thirsty is another thing which is called innovation by some muslims and a Maulvi from Karachi has gone as far as to call the water or refreshing drinks offered on Sabeels is Haram.

There is no religious ban on such things as putting up Sabeels on the contrary such humanitarian acts of generosity are generally appreciated by all religious and social authorities, how could offering of water or refreshing drinks to the thirsty in the name of one and in remembrance of the agonising thirst of the one who offered the whole stock of water without any reservation at Zubala while travelling to Kufa, to the enemy forces headed by Hur, the then officer of the Army of Yazid. This very Hur realizing his mistake quit the army of Yazid and joined the faithful band of Imam Husain (A.S.) and drank the cup of Martyrdom on the Day of Ashura.

Reckon not those who are slain in the way of Allah to be dead; Nay; alive they are with their Lord being sustained. (3 : 168)

BISMILLA HIR RAHMA NIR RAHIM SHIAISM EXPLAINED

CHAPTER XVI

“QURAN” AND THE SHIAS

There has been a rumour all along and there is still some doubt in the minds of a particular sect of Muslims that the Quran preserved by the Shias is something separate from the one held by that sect. The cause at the back of this rumour is that in their opinion, the Shia believe that a considerable portion of what was revealed to the Holy Prophet (S.A.) was full of praise by Allah for Hazrat Ali (A.S.) and is still found in the volume assembled by Hazrat Ali (A.S.) and passed on, for preservation, to his progeny and that the present Quran which was compiled by Hazrat Othman at the instance of Hazrat Abu Bakar is minus that portion.

For removal of this baseless doubt from the minds of all such persons, we give below the genesis of the compilation of the Holy Quran whereon all the Shias are unanimous without any distinction. To this we have also added information regarding rendering the Text of the Holy Quran into different languages. The information is upto date and will, we believe, remove the doubt mentioned above and the wrong notion on the part of some of our friends from the minds of all and sundry. But, if still such a doubt continues to persist we cannot help it. In this regard the following verse of Allama Iqbal is significant:—

"The secret of the Unity of God is quite understandable, but if there [is a temple in your mind] what can we say."

In this connection let us quote Arthur Jaffery :

There is persistent tradition among the Shias that Ali bin Abi Talib was the first after the death of the Prophet to make a collection of the material of the Quran, and even Sunni sources know that he prepared a codex of his own. The most widely accepted form of the story is that after the Prophet's death, while the companions were busy about electing a successor, "Ali shut himself up in his house and made a vow that he would not put on his outdoor cloak until he had made an assemblage of the Quranic materials into a codex. This caused some little comment as he did not come out to pay homage to Abu Bakr the newly elected Caliph but Ali explained his cooth, and when the work was finished he packed it up on the back of his camel and brought it to the companions saying 'here is the Quran that I have assembled.'" Fihrist PP. 28; Yaqubi, Histotion, II, 152; Itqan. 134, II Ibn Ali Dawno P. 10. (Materials for the History of the text of the Quran. The Old Conic P. 183.)

From the above it would appear that the stories still current about the Shias believing that 1/4th of the Holy Quran was revealed in praise of Hazrat Ali (A.S.) which was destroyed by the early compilers (other than the Shias) of the Holy Quran are only legends. The Shias are not only averse to this belief, but as we have already said, they believe as their faith in the fact that the Holy Book has reached them in its original form.

However no Shia has any Quran other than the existing one. All Shias believe that whatever is in between the two covers is the very word of Allah. Nothing is deleted from or interpolated in it. However the arrangement is not according to chronology of Revelation.

Not Hazrat Ali, but Hazrat Abu Bakr instituted the Board. The present Quran alike with the Shia and the Sunnis, is the one officially arranged by Hazrat Uthman.

Now had Hazrat Ali (A.S.) banished this Quran and issued the one he had with him strictly in accordance with the chronological order of the Revelation then both the causes of Islam in general and Shias in Particular would have greatly suffered.

ISLAM IN GENERAL

(i) It is on record that Hazrat Abu Bakr did it. But our information goes to the extent that Hazrat Omar also did it. But none issued it as the official version or state Version. And it was Hazrat Uthman who took this bold step. Now had Hazrat Ali (A.S.) banished it and circulated the one arranged by him then there would have arisen two great problems namely: Every Head of the State (Caliph) following Hazrat Ali (A.S.) would have circulated his own version and then there would have been at least as many versions of Quran as the number of Caliphs. The Onayyads the Abbasides and the Fatimides and the Othmans.

SHIAS IN PARTICULAR

(ii) Whatever the Shias present in their favour from the present Quran would not have been accepted as True by the non-Shias. Everyone would have said :

"Oh, this arranged by Hazrat Ali (A.S.) So the praise and the excellence of his wife and children by such a Quran can not be relied upon."

So that is why we do not have the Quran you have asked for. For all religious purposes shias read and study the Quran which is read and studied by the Sunni Sect.

You may be interested in knowing that two attempts have so far been made by non-muslim orientalists of the West to present it in Chronological order. These are: (1) By Rodwell-only suras are rearranged (2) By R. Bell. He has maintained the present order, but has also tried his best to critically rearrange the contents of each Sura.

One such attempt is made by Mr. Dawood, a Muslim scholar of Iraq. The reason for non availability of the Shia translation of the Holy Quran in English is that the Shias dominate in Iraq where Arabic is the national language. In Iran either they understand Arabic or they have it rendered in persian. Now as for as the Indo-Pakistan sub-continent is concerned there too, it is understood in Arabic or persian. And for these Shias who could not understand it in arabic or Persian though many can read in Arabic and they are small in number is rendered into their respective mother tongues like Urdu, Gujrati and Sindhi hence it was not considered necessary to translate it into English.

Moreover, the non-muslim orientalists did not attempt such a translation because they knew that its sale will be limited to the Shias only who were smaller in number than the Sunnis.

But with the march of events its has come to light that this side of Islam must also be seen. The first attempt by an orientalist of the West in this field is understood to be done by Dr. T. B. Irving of U.S.A.

The first attempt by a Shia was made some 30 years ago in India. But the translation was incomplete. Now the second has been done by a Shia Professor of Indo Pakistan fame, S.V. Mir Ahmed Ali. The translation with its commentary has been published by Mr. Khaleel Sherazi from the Sterling Printing and publishing Company, Garden Road Karachi.

O' You who believe! Follow not Satan's footsteps.
If any one will follow the footstep of satan, he
will (but) command what is Shameful and wrong.
And were it not for the grace and mercy of Allah
on you, not one of you would ever have been
pure: But Allah does purify whom he pleases.

BISMILLA HIR RAHMA NIR RAHIM

SHIAISM EXPLAINED

CHAPTER XVII

OTHER PROBLEMS

There are some other points relating to theology whereon the Shias differ from the Sunnis who raise objection to the beliefs of the Shias with regard to those points in the Shia Theology; but if any one makes a thorough research, it will transpire that the Shias have strong grounds therefore. Some of these points are purely academic and relate to the grammar of the Arabic language such as the pronunciation of the Arabic words occurring in the Holy Qur'an, but the argument put forth by the Shia scholars even in this Particular regard is not without basis; it has support of several Sunni Scholars, including the Hanbalis, Malekis and the Shafais. These points are discussed below briefly for the benefit of our readers.

THE ABLUTION

Take the case of ablution first. The belief of the Shias in this regard is that washing of feet is not necessary, because it has not been ordained by Allah in the Holy Qur'an. On the other hand they argue that the word 'wash' occurring in the verse of the Holy Qur'an relating to ablution is restricted to the face and hands and the word of 'Maash' (wipe or rub with wet fingers) applies to both, the head and the feet.

However, Says Imam Razi, "Let the word be pronounced any way it would remain in the objective case and covered by the order of Masah and not by wash." (Tafseer Kabir, Vol. 3 Page 366).

Sheikh Mulaibuddin Ibne Arabi, another great Sunni scholar has endorsed the views of Imam Razi. (Futuhate Makkiya, Vol. I P. 448). This amply proves Shia view point regarding 'Masah' of the feet.

A FURTHER PROOF

Nawab Siddique Hasan Khan, a great scholar of Ahle Hadith while explaining the verse of the Holy Qur'an relating to ablution has reported Qartabi saying on the authority of Hazrat Ibne Abbas (R.A.), a companion of the Holy Prophet (S.A.) who has said that ablution consists of two washings and two masahs. He has also said that Akrama used to perform ablution with "two washings" and "two Masahs" saying that there was no divine order for the washing of feet in ablution, also adding that the revelation in this regard consisted of Masah only. A'mirush Shabnee also said that the angel Gabriel had come down with the commandment of Allah for Masah of the feet. Qatada has said in this regard is also note worthy. He has mentioned two washing and two 'Masahs' as ordained by Allah (Tafseer Fathul Bayan by Allama Siddique Hasan Khan of Bhopal, Part I. Page 693). In this connection Tafseer Tarjumanul Qur'an by the same author, Vol. 3, Page 842 may also be referred to.

THE HOLY PROPHET (S.A.) ON ABLUTION

The Holy Prophet (S.A.) also performed 'Masah' of his feet, with wet fingers while performing 'Wazu'

(ablution). (Asaba Fi Tamizis Sahaba by Hafiz Hajar Asqalani, Vol. I page 192; Tafseer Ibne Jurair Tabri, Vol. X, page 75; Sharhe Maa'niul Aasar Tahavi, Vol. I, page 21; Neelul Autar Shaukani, Vol. I, Page 164; Kanzul Ummal by Allama Ali Muttaqi bin Hisamuddin, Vol. V, Musnad of Tamim bin Zaid Mazani, page 102 (Hadith No. 2193); Kanzul Ummal (Musnad Hazrat Ali (A. S.) page 147 (Hadith No. 2403).

HAZRAT ALI (A.S.) ON ABLUTION

Hazrat Ali (A.S.) used to perform ablution with 'Masah' of his feet. (Sharhe Maa'niul Aasar Tahavi, Vol. I, Page 21. Also Musnad Ahmed Hanbal, Vol. I page 116).

IMAM MOHAMMAD BAQAR (A. S.) ALSO

Imam Muhammad Baqar (A. S.), Ibne Omar, Alqama, Hasan Basri, Jabir and Ibne Zaid, etc. also performed 'Masah' of their feet in ablution. (Tajjumanul Qur'an by Siddique Hasan of Bhopal, Vol, III, Page 842, also Tafseer Kabeer of Fakhruddin Razi, Vol. III page 363).

NOTE : For any further proof with regard to the fact that only Masah of the feet in the performance of ablution has been ordained by Allah, Umdatul Tafseer of Hafiz Ibne Kathcer, Vol. 4 page 97 and Tafseer Maa'icmat Tanzeel on the margin of Tafseer Khazin, Part II, page 16 may be referred to.

A STRANGE EXCUSE

Hafiz Ibne Hajar Asqalani in his explanatory notes on Saheeh Bokhari entitled Fathul Bari (Part I, Page

187) has agreed that Hazrat Ali (A.S.), Ibne Abbas and Anas were against the washing of feet in ablution, but he has simultaneously put forth an excuse that all these three personalities had gone back on it and turned to their original practice in this regard. But it appears to be lame rather strange excuse, because it amounts to the claim that Hazrat Ali (A. S.) and two well known Sahabis, Ibne Abbas and Anas after performing ablution according to the practice of the Holy Prophet (S. A.) and with him side by side had (God forbid) first gone back on their original practice and proclaimed to be against it (God forbid) and then (God forbid) turned to the original practice again which is not only contradictory in itself but contrary to all the historical records available on the subject some of which have already been referred to by us.

ANSWER TO THE LAST EXCUSE

The last excuse wherein those who are against 'Masah' of the feet in ablution take shelter in the claim that washing of feet therein has been practice of the Holy Prophet (S.A.) and therefore, they follow it as Sunnat. This last excuse is also strange as any thing else, because the Holy Prophet (S.A.) could never act against the clear commandment of Allah in this regard, it being against the sacred status of his prophethood. This is a clear proof of the fact that washing of feet while performing abulaton is not a tradition of the Holy Prophet (S. A.) in support of which we have already quoted several authorities on history as well as the traditions of the Holy Prophet (S. A.).

Note : Some of the publishers are wrongly publishing, against all cannons of law and the moral code

relating to their profession the translation of the Holy Quran by Rafiuddin Muhaddith of Delhi with the word 'dho' and 'dholo' (Wash) before the word 'feet' in the verse relating to ablution, in these days. Muslims should beware of such misleading people who do not stop at any thing to meet their own ends. We can say that to the best of our knowledge Rafiuddin Muhaddith of Delhi did never translate the relevant word of the Holy Quran as mentioned above. Our sincere advice to Muslims is, therefore, to refer, as a safeguard, to the original copies of the translation in question which was published about forty years back in the undivided sub-continent of Pakistan and India. In the end it must be remembered that if the ablution is not performed according to the word of Allah, the prayers shall go null and void.

Prayers lighten the heart, and charity is a proof of Iman (faith) and abstinence from sins perfect splendour
Holy Prophet (S.A.)

BISMILLA HIR RAHMA NIR RAHIM SHIAISM EXPLAINED

CHAPTER XVIII

NAMAZ (PRAYERS): THE BEGINING AND THE END THEREOF THE PRACTICES FOLLOWED BY THE HOLY PROPHET (S.A.)

It is a well known fact that the Holy Prophet (S. A.) used to begin all his prayers with 'ALHAMD'. the word with which Surah Fateha starts and he also used to end it with 'TAKBEER' (Praises of Allah with word "God" is Great" Ref: Saheeh Bokhari, printed in Egypt, Vol: I, Ch: on prayers, P. 100; Saheeh Muslim with Urdu translation and notes by Nowi (Arabic): published Saudia Press, Karachi, Vol: II, pages 74 and 75; Mishkat with translation (Urdu), Saccadi Press, Karachi, Vol: I, P. 183.

It must be remembered that Bismillahirrehman-nir-rahim" (In the name of Allah, the Beneficent, The Merciful) is the first verse of Surah Fateha (Alhamd) and is, therefore, a part and parcel thereof. (vide Sharhe Muaniul Assar Tuhavi, Vol. I, Pages 117-118; Sunani Kubra Baihaqi, printed at Hyderabad (Deccan). Vol. II, pages, 44 and 45).

RECITATION OF 'BISMILLAH' AUDIBLY

Imam Jalaluddin Suyuti, a Sunni Scholar, has recorded a tradition reported by Dar Qutni, Hakim and Baihaqi on the authority of Abu Huraira to the

effect that the Holy Prophet (S.A.) used to recite Bismillah in prayer audibly. *Dur'e Manthur*, Vol. I, P. 8).

HAZRAT ALI (A.S.) Hazrat Ali (A.S.) believed in reciting 'Bismillah' audibly in all his prayers. (Tafseer Kabir Fakhruddin Razi, Vol. I, P. 159, also *Sunane Kubra Baihaqi*, Vol. II, P. 48).

UNANIMOUS ACCORD. All the Ale Muhammad (A.S.) were unanimous on reciting Bismillah in prayers audibly. (Nadeemul Autar by Imam Shaukani, together with the marginal notes (Aunul Bari, Vol. II, P. 91) for further clarification regarding recitation of Bismillah audibly in prayers the following record may also be referred to, if necessary (1) *Dar Qutni*, Faruqi Press, Delhi, PP. 114 and 116 (2) *Izalatul Khifa* by Shah Waliullah Muhaddith of Delhi, Saeedi Press, Karachi, P. 162 (3) *Kanzul Ummal*, Daeratul Maarif Press, Hyderabad (Deccan), Vol. IV P. 96, also Hadith No. 2004, P. 209 and Hadith No. 4480, P. 210.

AAMEEN. To say Aameen (Amen) in prayers is an innovation according to a unanimous accord of all the Ale Muhammad thereon (Imam Shaukani in his *Nadeemul Autar*, together with marginal notes (Aunul Bari) thereon.

QUNOOT. All the following authentic records are unanimous on the fact that the Holy Prophet (S.A.) used to recite Qunoot in his prayers. (1) *Saheeh Muslim*, Nawal Kishore Vol. I, P. 237, also translation of *Saheeh Muslim* by Allama Waheeduzzaman, Siddique Press, Lahore, P. 754-55 (2) 'Fiquha Omar'

by Shah Waliullah Muhaddith of Delhi, Page 68 (3) *Sunane Nisai* translated by Allama Waheeduzzaman, Maktabe Ayubia, Karachi, Vol. I, Page 270 Ch: Al-Qunoot Fi Salatil Maghrib, reported by Bara bin Aazib (a companion of the Holy Prophet (S.A.)) (4) *Mishkat* (translation, Saeedi Press, Karachi Vol. I, Babul Qunoot, PP. 290-91).

EXPLANATION

It has to be remembered that the Shias recite Qunoot in prayers taking it to be Sunnat (practice of the Holy Prophet (S.A.)) and not as farz (ordained by Allah in the Holy Qur'an).

RAISING OF HANDS DURING PRAYERS

The Holy Prophet (S.A.) used to raise his hands with each and every Takbir (Allahu-Akbar) in all his prayers. (Saheeh Muslim translation) read with marginal note by Nayi Maktabe Saudia, Karachi, Vol. II, Page 10; *Sunane Abu Dawood* (Arabic) printed in Egypt, Ch: I (Raf-ul-Yadain, page 269 *Hujjatul Baligha* (Arabic) by Shah Waliullah Muhaddith of Delhi, printed at Boolaque Press, Egypt, Page 10).

SAYING OF TWO PRAYERS TOGETHER

Without any cause like travelling or rain, the Holy Prophet (S.A.) used to say his two prayers together i.e. Zohar and Asr; Magrib and Isha. For a proof of the above the following records unanimously acknowledged by all the Sunnis may be referred to (1) *Translation of Saheeh Bokhari*, Saeedi Press, Karachi, Vol: I, Kitbul Mawaqeesat Salaat, Ch: 5 Hadith No. 532, Page 272; (2) *Translation of Saheeh Muslim* together with Sharhe

Navi, Maktabe Saudia, Karachi Vol. Page 258 or Al-Muslim Translation of Saheeh Muslim, Siddiqi Press Lahore, PP. 754-55 (31 Sunane Abu Dawood (Arabic), Sauda Press, Egypt, Part 2, P. 8 Ahadith Nos. 1210 and 1211 (4) Sharhe Ma'niul Assar Tahavi, Islamia, Press, Lahore, Vol. 1, Page 95 (5) Maatla Imam Malik (Arabic). Nur Muhammad Asahul Matabe, Karachi, Page 126.

AHLE HADITH ON SAYING TWO PRAYERS TOGETHER

Allama Waheeduzzaman of Hyderabad (Daccan), a great scholar of Ahle Hadith says as follows:—

“Saying two prayers together without any excuse, journey or rains is allowed, but it is better to say them separately.” (Hadyatul Mehdi, Vol. I. P. 109).

SAJDAGAH (PROSTRATION TABLET) AND ITS PROOF

“Imam Bokhari has recorded: Abdul Waleed, Shuaba, Suleman Shaibani and Abdullah bin Shaddad have narrated on the authority of Hazrat Maimuna (R.A.) that the Holy Prophet (A.S.) used to put his forehead on ‘Khumra’ (tablet made of clay) while in the state of prostration.”

NOTE: For further proof refer to: Sunane Kubra Baihaqi, (p. 421.)

WHAT IS KHUMRA.

“Khumra is the one on which the Shia now put their foreheads in prayers while in the state of prostration.” (Majma Bebarul Anwar by Allama Muhammad Tahir, Nawal Kishore Press, (Vol. 1, p. 377.)

NOTE: MAULANA Ahmed Raza Khan, the chief of the Bareilvi group of Sunnis has mentioned Allama Muhammad Tahir as “a great scholar and Muhaddith” (Hayatul Mawat by Maulana Ahmed Raza Khan Nuri Kutub Khana, Bazaar Data Saheb, Lahore (p. 85.)

KEEPING THE HANDS STRAIGHT IN PRAYES

The famous scholar Allama Muhammad Ismail alias ‘Shahid of Deoband, author of the well-known book. ‘Taqwiyatul Iman, in his book ‘Tanweerul Ainain’ (Arabic) Says as follows:

“But as for as keeping hands straight in prayers as has been narrated (as a tradition) by some Ta’baeen (immediate Successors of the companions of the Holy Prophet (S.A.) such as Hasan Basri, Ibrahim, Ibne Mussayyab and Ibne Sireem and also reported by Ibn Shaiba is concerned, it is apparent that these personalities if at all heard anything else (such as folding the hands in prayees). They did not accept that as a directive tradition of the Holy Prophet (S.A.) but only a habit of praying later adopted by the Sahabees and the Tabaees for their convenience. They therefore, followed their previous practice under the tradition of the Holy Prophet (S.A.)”

Therefore, they did not adopt the new practice but kept on practising the previous form thereof that is, praying with straight hands. (Translation of Arabic that from Tanvirul Ainain Din Muhammadi Press, Lahore, p. 30). Rauzatun Nadia, p. 65 may also be referred to in this regard, if necessary.

Maulana Muhammad Ismail of Deoband has also said in his above mentioned book (*Tanvirul Ainn* P. 21) to the effect that it is generally said that in so far as the religious order with regard to keeping the hands straight is concerned it is still in force as it was in the life of the Holy Prophet (S.A.) and in the immediately succeeding period thereafter, and the religious scholars remained unanimous thereon till late. Further Maulana Isma'il of Deoband has said that as this practice resembled the one followed by the Shiasm others might have given it up and it were only the Shias then who continued to follow the previous practice.

Note: It is to be remembered that the Malikees who follow the fiqha of Imam Malik follow the original practice of praying with straight hands and are in agreement with the Shias therein, whereas various groups among the Sunnis are divided amongst themselves and keep their hands folded in prayers in different place and forms, that is, praying with folded hands is not sufficient for them but it varies in form from group to group among the Sunnis, whereas the Shias and the Malikis are united in praying with straight hands and only in one form.

VERDIT OF IMAM MALIK

Allama Aini says in commentary on *Kanz-ud-Daqais* as follows:

"Said Imam Malik that the confirmed order in

this regard is that the hand must be kept straight but folding of the hands is also allowed (*Kanz-ud-Daqais*, P. 25.)

AN ANSWER TO THE INTERPRETATION OF A FIRANGI MEHALLI (LUCKNOW) SCHOLAR:

Mufti Abdul Hai Farooqi Firangi Mehalli has although accepted the existence of traditions regarding keeping the hands straight while saying prayers according to what he has said in his book entitled '*Fatawa Abdul Hai*', yet he has offered an interpretation in this regard to the effect that this order applies only to keeping the hands straight for a while before starting the prayers. (*Fatawa Abdul Hai*, Yusufi Press, Lucknow, Vol. I p. 186). This is indeed quite a queer explanation in view of the unanimous explanation of Imam Malik and his follower as well as that of Hasan Basri, Ibrahim, Ibne Musayyab and Ibne Sireen as already quoted from *Tanvirul Ainnain*. Besides, when folding of hands in this regard has been proved, to be a new practice requiring a religious evidence according to what Allama Ismail Dehlvi Deobandi as already quoted, this interpretation or explanation provided by the said Maulana Firangi Mehalli does not stand any-where but loses the ground.

THE ORDER OF IMAM MALIK

While writing a marginal note on Mowatta, Imam Malik (called *Kashful Mughatta*) Maulana Ashfaqur Rehman of Kandhla has said that according to what Imam Malik has said he (Imam Malik) was not even

aware of (the report) about folding the hands in the obligatory prayers and that he thought it to be a detestable practice. But he allowed it in Nawafil (extra prayers) which spread on long periods, perhaps to have the convenience to save the strength for standing for longer periods in Nawafil. (Kashful Mughatta explanatory notes on Mowatta Imam Malik, p. 142.)

FURTHER PROOF:

In case any further proof with regard to the original practice followed by the Shias in respect of keeping the hands straight down in all prayers is at all required the following record which are unanimously acknowledged by the Sunni scholars and regarded to be the most authentic may be referred to: (1) Sharhe Saheeh Muslim by Novi Vol. I, p. 173) (2) Kibrete Ahmar (marginal notes on Al Yuwagest ul Jawahir, p. 51) (3) Nail ul Autar by Imam Shaukani, together with the marginal notes therein called Aunul Bari. Vol. II, p. 72 (4) Taiseerul Wusool ila Jameul usool, p. 327 (5) Jameul Fawaed Min Jameul Usool by Ibae Ather, p. 73-74.

THE PROBLEM OF TARAWIH

Tarawih: (extra Prayer in the Holy month of Ramadan). There is no proof to the effect that the Holy Prophet (S.A.) ever said any prayer by this name at of night except Tahajjud. This is what has been recorded by Bokhari, on the authority of Hazrat Aesha. Says he:

"It has been narrated by Abu Salma bin Abdur Rehman that once he asked Hazrat Aesha as to how did the Holy Prophet (S.A.) pass his nights during the Holy month of Ramzan in as much as the prayers are concerned."

To this Hazrat Aesha replied that he (the Holy Prophet (S.A.) never said more than eleven 'Rakats' (units) of his prayer (Tahajjud) at night, may it be Ramazan or not (Urdu translation with original text) of Saheeh Bokhari, Nur Mohammad Asabihul Mata'bea, part 8, Vol. I, Kitabus-Saum (Namaze Tarawih), Tradition No. 1857, p. 443). A similar narration is contained in the translation (with original text) of Saheeh Muslim, published by Maktaba Saudia, Karachi, Vol. II, p. 227.

ALLAMA WAHEEDAZZAMAN ON TARAWIH

Allama Waheeduzzaman of Hyderabad (Deccan), a well-known scholar of Ahle Hadith, after giving a detailed account of the prayers called Tahajjud' says in his famous book entitled Hadiyyatul Mehdi (Vol. I, p. 109) to the following effect: "Like Tahajjud, Tarawih of Ramazan is believed by Ahle Aadith to be Sunnat, but that too, is Tahajjud."

It is better known to himself as to why Allama Waheeduzzaman has confined Tarawih to the month of Ramazan when he has admitted in his statement quoted above that Tarawih is Tahajjud and that it is nothing but Tahajjud. A natural question arises here as to when Tatawih is Tahajjud it should not have been restricted to Ramazan, because being Tahajjud,

as admitted by Allama Waheeduzzaman himself, it could be said at any night, without restriction, as Sunnat. This is already proved by a quotation from Saheeh Bokhari. It appears that the Ahle Hadith are in the habit of naming 'Tahajjud' as Tarawih during Ramazan whereafter they rename it Tahajjud. Otherwise we are at a loss to understand the above statement of the Allama which on the face of its words is Latin and Greek to us.

TAHAJJUD IN CONGREGATION:

As it is known to each and every Muslim Tahajjud or any Nafil Prayers are never said in congregation. That is why to one who ordered it to be a compulsory feature in the Holy month of Ramazan himself called it a "good newthing" a good innovation for the Muslims as is evident by what is contained in Saheeh Bokhari in this regard. (Saheeh Bokhari, ch. 8, also Mishkat Urdu Translation), Vol. I, Hadith No. 1216, p. 239) for details also see (1) 'Alfaruq by Shamsul Ulama Shibli Nomani, (Printed at Mansur Press, Lahore) part 2, p. 663 (2) Urdu translation of Tarikhulkhulafa Suyuti, p. 73-74 (3) Hayatul Haiwan by Allama Dameeri, Vol. I, p. 431 (4) "Seerate Muhammad Rasulullah (S.A)" by Mohammad Raza of Egypt, 3rd Edition, p. 129 (5) Tarikh Abul Fida, Printed Egypt, Vol. I, p. 174 and (6) Intiqadur Raj:ch by Siddique Hasan of Bhopal, p. 62-63.

PROBLEM OF AZAN AND TAKBIRAT IN THE FUNERAL PRAYERS:

Problem of Azan (call for prayers). The Arabic sentences framed for the call for prayers still stand as

a bone of contention between the two sects of the Muslims, that is, the Shias and the Sunnis. The following records we believe will remove the doubt from the minds of those readers of this book who still think that the Shias are responsible for adding or deleting some words and sentences in the earliest set up of the Azan as well as fixing the number of the peridical Takbeer at (Greatness of Allah) in the funeral prayers.

HAIYYA ALA KHAIIRIL AMAL

These words, which denote that the call is calling the Muslims to join the congregation in a mosque for prayers, are not new but they were included in the Azan in the life time of the Holy Prophet (S.A.) and deleted from the set up thereafter. Leaving the question aside as to who deleted them and substituted them by the words Assallato Khairum Minan, Naum only in the morning prayers (Prayers are better than the sleep). The fact remains that it is the Shias who still follow the original practice in the matter and what we have said about it in the foregoing lines is correct. The following records collected and compiled by the Sunni scholars of repute themselves will bear a testimony to it. (1) Nadeemul Autar Imam Shaukani, Vol. I, p. 339. (2) Saheeh Muslim (with translation), Vol. II, p. 10 (3) Kanzul ummal, Vol. IV Hadith No. 5489, p. 266, (4) Alfarooq, Part II, p. 663, (5) Rauzatul Ahab, by Muhaddith Jamaluddin, p. 307 (6) Urdu translation of Izalatul Khifa by Shah Waliullah Muhaddith of Delhi, p. 158, (7) Tahqueeq-e-Ajeeb by Musti Abdul Hayee Faruqi Firangi Mehali, p. 5, (8) Mowatta Imam Malik (Arabic), Ch; on Azan, p. 57.

TAKBIRAAT IN THE FUNERAL PRAYERS

For coming to a correct conclusion regarding the original number of Takbiraat in the funeral prayers and as to when and by whom they were, restricted to only four instead of five as believed by the Shias, the following works by three outstanding Sunni scholars may be referred to: (1) *Al-Farook* by Shibli Nomani printed at Mansur Press, Lahore, P. 663, (2) *Tarikhul Khulafa Suyuti* (Urdu), Siddique Press, Lahore, pp. 73-74, (3) *Tarikh Abul Fida* (Arabic) printed in Egypt, vol: I p. 174.

THE INAPPROPRIATE ANALOGY

To make qiyas of any kind in religious matters is not allowed by Islam and it is, therefore, strictly Prohibited by all the Imams in the lineage of the descendants of the Holy Prophet (S.A.) whose orders are obeyed to the letter by all the Shias, although they are made target of several objections therefor. That Qiyas has no religious sanction would be proved by what Allama Waheeduzzaman, a great scholar of Ahle Hadith says about it in the relevant chapter of his translation of *Saheeh Muslim*, Says he: "A religious order is only the one which is proved by any tradition of the Holy Prophet (S.A.) and no Qiyas on ones part is allowed in this regard, particularly when it stands contrary to the clear orders of the Holy Prophet (S.A.) in any case, notwithstanding the concurrence of the whole (Muslim) world thereon." (*Saheeh Muslim* (Urdu translation by Allama Wheeduzzaman) together with explanatory notes by Novi, Vol. II, p. 277).

THE DECISION OF AHLE BAIT

The Ahle Bait, as has also been admitted by several Sunni scholars, were not in favour of any Qiyas in the religious matters. Sheikh Muhammad Moeen of Lahore has said in plain words in his book entitled '*Darasatul Labib*' that the twelve imams of the lineage of descendants of the Holy Prophet (S.A.) did not believe in Qiyas with regard to any religious matter. Proceeding further the above named author has narrated an incident to the effect that Hazrat Imam Jafar-e-Sadiq (A.S.) once addressed a well-known (Muslim) personality thus: "I hear that you are in the habit of making your own Qiyas in the religious matter. Don't do it (in future). Verily the one who made a Qiyas for the first time was Iblees (Satan)." (*Darasatul Labib*) by Sheikh Muhammad Moeen of Lahore, published by Sindhi Adabi Board, Karachi, p. 45).

Sheikh Muhammad Moeen of Lahore on page 45 of his above mentioned book also says that all the twelve Imams are unanimous in their accord on the above problem.

BISMILLA HIR RAHMA NIR RAHIM SHIAISM EXPLAINED

CHAPTER XIX

WHEN DID HAZRAT SHEHR BANO COME TO MEDINA

The coming of Hazrat Shehr Bano to Medina has been given undue publicity by twisting historical facts only to oppose the Shias who are of the belief that she came to Medina during the Caliphate of Hazrat Ali (A.S.) and was then married to Hazrat Imam Husain (A.S.).

What the opposite group says is that she was brought to Medina during the caliphate of Hazrat Omar. This particular historical event has been twisted against all the cannons of moral law to show that the Shias do not agree with people of other sects even in the matter of history, particularly when their sentiments are mingled therewith. In any way, they base their argument on what Zamakhshari has recorded with regard to the coming of Hazrat Shehr Bano to Medina, which has also been carried by Ibne Khallakan word by word while giving the life sketch of Hazrat Imam Zainul Abideen (A.S.) with a reference to the former's work, *Rabe'ul Abrar*. But the fact remains that what the Shias say in this regard is correct. In this connection to refer only to the works of two Sunni scholars of history of repute would, perhaps, suffice.

Let us first take Ali Farooq of Shamsul Ulama Shibli Nomoni who says:

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"The reality behind this narration is that Zamakhshari who does not know even the A. B. C. of the art of history recorded in his *Rabe'ul Abrar*, and Ibne Khallakan reproduced it from there while writing the biography of Imam Zainul Abideen (A.S.), but it is quite wrong firstly because none of the Historians (except himself) such as Tabri, Ibnul Atheer, Yaqubi, Balazri and Ibne Qateeba etc. has recorded this. And the status of Zamakhshari in the field of history is quite manifest. Besides, all the circumstantial evidences or historical guesses are against it, because during the caliphate of Hazrat Omar the Muslims had no control whatsoever over Yazd-Jard or the Royal family of Iran. After the war of Madain he took to flight from the capital city of Iran accompanied by his family and went to Halwan. When the Muslim Army pressed their way to Halwan he ran to Isphan and in this way wandered from place to place such as Kirman and other places till at last he was murdered at Mara. This time was undoubtedly the time of the Caliphate of Hazrat Othman. If his descendants were captured they must have been captured during the caliphate of Hazrat Othman. I doubt if Zamakhshari even knew as to when Yazd-Jard was murdered." (Al-Farooq, part 2, p. 410 Nuqoosh Press, Lahore)".

NOTE: From the above quotation from Al-Farooq it is quite clear that Hazrat Bibi Shehrbano did not come to Medina during the Caliphate of Hazrat Omar. Now to suppose that she might have come during the Caliphate of Hazrat Othman it also seems to be a farfetched idea in view of the vague statement to the effect that if the family of Yazd-Jard was

captured, it might have been captured during the caliphate of Hazrat Othman. The very words of Allama Shibli clearly denote that he was not himself sure of the exact period of their capture. That is why he could not elaborate his statement by giving any reference to any contemporary history work. On the other hand there is a clear historical evidence that Hazrat Bibi Shehr Bano came to Medina during the rule of Hazrat Ali (A.S.)

The event of Hazrat Bibi Shehr Banoo's coming to Medina has been recorded by Allama Khawind Shah in his *Rauzat-us-Safa* as follows: "Hazrat Amir Ul-Momineen Ali (A.S.) had sent Hareeth Ibne Jabir to some of his Eastern Dominions for managing the affairs of the those places where he found two daughters of Yazd Jard, namely Shehr Bano and Gehan Bano, and he brought them to the August presence of Hazrat Ali (A.S.) who gave Hazrat Bibi Shehr Bano in wed-lock to his son, Hazrat Imam Husain (A.S.), and her sister, Gehan Bano, was married to Muhammed bin Abu Bakr, (the son of Hazrat Abu Bakr, the first cal ph.)"

THE MARRIAGE OF UMME KULTHOOM

Umme Kulthoom who is described to have been married to Hazrat Omer in 17 A. H. was not the daughter of Hazrat Ali (A.S.) as is generally believed by the majority of muslims, because all the historical records available on the subject provide contrary statements to this belief. (1) According to Shibli, Noman and Abul Fida the marriage in question was performed in the year 17. A. H. and according to

Qazi Shahabuddin bin Shamsuddin bin Omer Alzarani Daulat Abadi the age of Umme Kulthoom in question who was married to Hazrat Omer was then between four and five years, that is, in the year 17 A.H. she had not even completed full five years of her age which means that she must have been born in the year 12 (A.H.) while Hazrat Fatima Zehra (A.S.) had already expired in the year 11 (A.H.). From this it transpires that the girl Umme Kulthoom who was married to Hazrat Omer was [not her daughter (Al-Farooq, part II, p. 539; Tarikh Abul Fida, Vol-I, p. 171; Hidayatus Sada by Qazi Shahbuddin, p. 255.

(2) It has been recorded in *Shath Mawefiq* (p. 735) that Hazrat Umme Kulthoom binte Ali (A.S.) stood as witness in the case of Fidak, This historical event took place in 11 A. H., which provides a clear proof to the effect that she was atleast six years of age then, otherwise it was not possible for her to stand a witness in the case cited above under the provisions of the religious law. The age of the daughter of Hazrat Ali (A.S.) and Batool FATIMA ZEHRA (A.S.) of this name in the year 17 A. H. was atleast 11 years and she was a mature girl where as the one who was married to Hazrat Omer was only four or five years of age, a minor girl at the time of her marriage. How could this minor girl be called the daughter of Hazrat Ali (A.S.).

(3) According to *Al-Isteeab* by Ibne Abdulbir (Vol. p. 71), 95) and *Tarikh Al-Khamis* by Allama Husain bin Muhammed of Dayar Bakr (Vol, II, p. 318) Umme Kulthoom in question after her marriage

gave birth to two children, a son and a daughter, Zaid and Ruqaiyya, by name—Zaid when a young man was wounded in a family feud whereafter he and his mother Umme Kulthoom died. Their funeral prayer was performed by Abdullah Ibne Omar, Saad bin Abi Waqqas and Imam Hasan (A.S.).

According to the above the girl Umme Kulthoom by name who was married to Hazrat Omer in 17 A.H. was dead before the martyrdom of Hazrat Imam Hasan (A.S.) who was martyred in 50 A.H. (vide *Tarikhul Umm wal Muluk Ibne Jarir Tabri* Vol. 12, p. 15). It provides a further proof that Umme Kulthoom, the wife of Hazrat Omer, was not alive after 50 A.H. whereas according to *Al-Akhbarut Tiwal* by Abu Hanifa Ahmed Bin Dawood (p. 242), *Rauzatul Ahab* (Vol. III, P. 585) and *Nihaya Ibne Atheer* (p. 268) Umme Kulthoom, the daughter of Hazrat Ali (A.S.) and Hazrat Fatima (A.S.) was alive upto 61 A.H. and was present at Karbala. Hazrat Zainab (A.S.) died long after the Karbala tragedy and till then Hazrat Kulthoom binte Ali (A.S.) was alive and was married to Hazrat Abdullah bin Jafar Tayyar (A.S.). This is a further proof of the fact that Umme Kulthoom, the wife of Hazrat Omer, who died in 50 A. H. and Umme Kulthoom, daughter of Hazrat Ali (A.S.), was alive till 61 A. H. and long thereafter and was married to Hazrat Abdullah bin Jafar Tayyar (A.S.). Hazrat Zainab and Hazrat Umme Kulthoom (A.S.) were two different personalities and to mix them up with each other is tantamounts to creating deliberately a confusion in the minds of those who are ignorant of the clear historical facts.

(4) According to *Tarikh Al Khamees* (part 2, P. 318) Umme Kulthoom, daughter of Hazrat Ali (A.S.) was first married to Hazrat Aun Bin Jaafar (A.S.) but it could not be proved that she was married to Hazrat Omar thereafter, because according to the same historian she was then married to Muhammad bin Jaafar (A.S.) and then to Abdullah bin Jaafar (A.S.).

If it is claimed that Hazrat Umme Kulthoom was first married to Hazrat Omar and after his death she was married to Hazrat Aun bin Jafar (A.S.), it would also be against all historical records on the subject, because Hazrat Aun was not alive after the demise of Hazrat Omar but according to *Hafiz Ibne Hajar Asqalani* (*Asaba Fi Tamizis Sahaba*, part 5, p. 45) Hazrat Aun bin Jaafar (A.S.) was martyred during the war of Taster which took place during the life time of Hazrat Omar. It also provides a clear proof that Hazrat Umme Kulthoom, daughter of Hazrat Ali (A.S.), was married to Hazrat Aun bin Jaafar (A.S.) during the life time of Hazrat Omar and the girl, Umme Kulthoom, by name was some other girl who was married to Hazrat Omar at the age of four or five years.

THE REPORT OF ZAID BIN BAKAR

When it has been proved on the authority of several universally acknowledged scholars of history that the girl by the name of Umme Kulthoom who was married to Hazrat Omar at the age of four or five years and died in 50 A. H. was not the daughter of Hazrat Ali (A.S.) and Hazrat Fatima (A.S.) the report of Zaid bin Bakar does not stand anywhere. More so

because it is a solitary one and is contrary to all other authentic records available on the subject and already quoted above. Let this report appear even in a Shi'a book it would obviously be labelled as far from facts in view of what has been recorded above.

THE MYSTERY SOLVED

To solve the mystery of Umme Kulthoom who was married to Hazrat Omar at such a small age one should refer to the following historical works. (1) Tarikhul Umam-wal-Mullok by Ibne Jarir Tabri, part 2, p. 50. (2) Tarikh Kamil Allama Ibnul Atheer, part 2, p. 161. (3) Tarikhul Khamees, vol. II, p. 267. (4) Al-Asaba Fi Tamizis Sahaba by Hafiz Ibne Hajar Asqalani, part 8, p. 286 and part 3, p. 27 as also part 3, p. 211. All these historical records are unanimous on the fact that Umme Kulthoom was the name of a female child born posthumous to the wife of Hazrat Abu Bakr. According to Tarikh Khamees (Vol. II, p. 267); Tarikh Kamil Ibne Atheer (Vol. III, p. 21) and Al Isteeab Fi Marifatil As-hab by Ibne Abdulbir (Vol. II, p. 795) Hazrat had sent a message to Hazrat Aisha for the hand of Umme Kulthoom and she (Hazrat Aisha) being her elder sister had accepted that message. This was that Umme Kulthoom who was married to Hazrat Omer in the year 17 A.H., this that Omer Kulthoom who in all probabilities was 4 or 5 years of age at the time in question.

The above however solves the mystery of the name of Umme Kulthoom, who was not the daughter of Hazrat Ali (A.S.) and Hazrat Sayyeda (A.S.) and who was never married to Hazrat Omar, either.

After what has been recorded above we hope, the confusion which has remained lingering in the minds of so many Muslims for years and years, nay centuries and centuries together, much have been removed:

DAUGHTERS OF THE HOLY PROPHET (S.A.)

It will be observed that the problems we have discussed in the foregoing pages have been discussed in the light of what has been recorded on various subjects by scholars other than the Shias in order to facilitate our readers to judge for themselves as to how far the views held by the Shias in respect of those problems are correct and we hope that this humble effort on our part will not go in vain.

Besides other problems some of which we have already discussed in this book, the question as to whether the Holy Prophet (S.A.) had any other daughter than Hazrat Fatima Zahra (A.S.) has also become a problem, solution of which is yet needed because in spite of quite a voluminous historical record available on the subject the Majority Muslims, is still of the view that besides Hazrat Fatima (A.S.) he had three more daughters, Zainab, Ruqayya and Kulthoom by names. But the fact remains that they were only brought up by the Holy Prophet (S.A.) and were not in fact his real daughters. That is why historians other than the Shias are not unanimous on the point that they were daughters of the Holy Prophet (S.A.) Below is what Ibne Hisham and some other historians say in this regard:

(i) "Hazrat Khadija (A.S.) before her majority of to the Holy Prophet (S.A.) was married to Abu Hala

who belonged to Bani Omayyad bin Amar bin Tamcem a friendly tribe of Bani Abdur Dar. He had two children from Hazrat Khadija (A.S.), a son and a daughter, Hind bin Abu Hala and Zainab binte Abu Hala." (Seerat Ibne Hisham (Arabic) Printed in Egypt).

(ii) "Zainab was daughter of Abu Hala." (Tarikh Alkhamees, Part I, p. 297).

(iii) "Hind, the adopted son of the Holy Prophet (S.A.) was the son of Abu Hala Tamimi. His mother was Hazrat Khadija (A.S.), the wife [of the Holy Prophet (S.A.)." Al Asaba Fi Tamizis Sahaba (Part 6) by Hafiz Ibne Hajar Asqalani).

From the above it becomes quite clear that Hind and Zainab were two orphans when the Holy Prophet (S.A.) had adopted and they were brought up in his house. Similarly Ruqaiya and Umm Kulthoom were also adopted daughters of the Holy Prophet (S.A.) and not his real daughters as is mentioned by Hafiz Ibne Hajar Asqalani. According to Asqalani Umm Kulthoom was the daughter of Abi Salma bin Abi Juh Uzza and belonged to the tribe of Makhzoom. (Al asaba by Asqalani, Vol. 4, part 8, p. 273).

THE WORD 'BANAAT' (DAUGHTERS) IN THE HOLY QURAN

The word 'banaat' occurring in the Holy Quran 33: 59 and meaning daughters is still a source of confusion for many who argue that if all of them were not the daughters of the Holy Prophet (S.A.) why Allah has called them banaat (daughters) of the Holy Pro-

phet (S.A.) in the plural form. But the solution of this riddle, if it is all to be called a riddle, is easy. In the verse of Mubahela Allah has put the word 'NIS-AANA' in the mouth of the Holy Prophet (S.A.) for his solitary daughter, Hazrat Fatima Zahra (A.S.) and, 'ABNA'ANA' for his two grandsons, Hazrat Imam Hasan (A.S.) and Hazrat Imam Husain (A.S.) (3: 61) both in the plural forms which is obviously against the grammar of the Arabic language, for in that language the plural is used for more than two persons. not to speak of using it for a single person only. Therefore, to make the word 'banat' the basis of the argument in this case is not correct. Besides, in the above mentioned verse of Mubahela (3:61) Allah has used the word ABNAANA for Hazrat Imam Hasan (A.S.) and Hazrat Imam Husain (A.S.), although they were actually not his sons but the sons of his daughter, Hazrat Fatima Zahra (A.S.). Similarly the daughters of Hazrat Khadija (A.S.), who were not actually the daughters of the Holy Prophet (S.A.) have been pronounced to be his daughters by Allah. If the objectors to the views held by the Shias, with regard to this problem, follow this line of thought, the problem becomes easy to solve.

NURAIN. The generality of Muslims who call Zainab and Kulthoom, the two adopted daughters of the Holy Prophet (S.A.) should ponder a little as to how they are justified in calling 'Nurain' (two lights), because these (so called) lights had once illumined the houses of the sons of Abu Lahab, Atba and Ateeba-as is proved by the historical records contained in Mawa-hib by Qastalani (Vol. I, p. 197) and Murawa juzzahab by Masudi (Vol. II, p. 298) as well as several other

most authentic books on his story, but neither of the above named sons of Abu Lahab embraced Islam till they breathed their last. As a matter of fact none becomes NUR on account of one's mere relation with a prophet or any one else unless one is created by Allah Himself as such, not to speak of raising the status of some body on account of matrimonial relations. The example of Pharaoh who once was the husband of Asiya. Could Pharaoh be given any regard for that. Could the son of Noah (A.S.) be given any regard and, for that matter, all other sons of Hazrat Yaqub (Jacob) (A.S.) except Binyamin, for the mere reason that they were sons of two great Prophets? But here the case is more clear, because Ruqayya and Kulthoom are not even proved to be real daughters of the Holy Prophet (S.A.). Therefore the effort to raise the status of any body on account of his matrimonial relations with these two women whom the Holy prophet (S.A.) never called Nurain, would be futile.

THE CASE OF HAZRAT ALI (A.S.)

A natural question arises here that when no body's status could be raised on account of his matrimonial relations with any body or, for that matter, by dint of his direct blood relations with a Prophet, why Hazrat Ali (A.S.) should be exempted from this general rule. As regards the pertinence of the question it is quite valid, but otherwise it becomes automatically invalid in view of the Holy Prophet's (S.A.) own sayings with regard to the status of Hazrat Ali (A.S.) in whose light his case becomes quite an exceptional one. The foremost among the qualities of Hazrat Ali (A.S.) is that he is one of the Ahul Bait (a few chosen ones by Allah Himself) according to the Holy Qur'an, but as

we have discussed this point under the chapter Khilafat and Imamah it would perhaps, suffice to quote from the traditions of the Holy Prophet (S.A.) a very special tradition concerning Hazrat Ali (A.S.). It must be remembered that this tradition has been recognized and unanimously acknowledged by all the Sunni scholars of repute among others, as the most authentic one. Here we quote it through only one Sunni authority. The tradition runs as follows:

Abul Hamra (a companion of the Holy Prophet S.A.) has narrated that the Holy Prophet (S.A.) once said to Hazrat Ali (A.S.): "You have been bestowed (by Allah) with three things which have not been given to any body else including myself. (i) You have been given a father-in-law like me, which no body else has been given myself. (ii) You have been given in wedlock my daughter, who is Siddiqah (all truth), a woman of the kind which is not even my lot. (iii) You have been allotted by birth two sons like Hasan and Husain whose like have not even been allotted to me by birth." (Riyazun Nazara Fi Manaqihul Ashra by Muhibb Tabri (Arabic), printed in Egypt, Vol. II Page 202).

NOTE: The above tradition has also been recorded by Hillelwi and Abu Saad in their Firdausul Akhbar and Sharafun Nabuwat respectively.

From the above tradition that Siddiqah was actually Hazrat Fatima Zahra, the daughter of the Holy Prophet (S.A.) and no other lady of his household, and that the Holy Prophet (S.A.) had no other daughter except Hazrat Fatimatuz Zehra (A.S.) the 'Lady of Light'.

Mulla Ali Qari in Kanzul Ummal records a unique tradition: Says the Prophet (S.A.). 'He who does not say that Ali is the best of men has disbelieved.'

BISMILLA HIR RAHMA NIR RAHIM

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CHAPTER XX

THE PROBLEM OF QIRTAS

The problem of Qirtas (paper) is another problem on which the Shias and the Sunnies are divided. Although apparently it looks to be a historical problem, it is more religious than historical or political as the Shias put it, because it is the basis of their belief in Imamate or the Kailafate Elahia, which has already been discussed at length in one of the previous chapters of this book.

WHAT IS THE PROBLEM?

As to what is the problem of Qirtas (paper) let us describe it in the words of Shamsul Ulama Khwaja Hasan Nizami. Says he:

"During the same illness many persons were present at the house of the Holy Prophet (S.A.) when he said: 'Fetch me some writing paper to pen down directive for you, so that you may not go astray (after me)'. According to some reports the Holy Prophet (S.A.) had said, 'So that you may not quarrel,' but Hazrat Omar said (to the people), 'Leave it, the Holy Prophet (S.A.) is saying this under the effect of fever. No will is required, because the Book of Allah is sufficient for us.'" (Moharram Nama by Khwaja Hasan Nizami, 11th Ed., p. 11).

Khwaja Hasan Nizami has quoted the above tradition at page 11 of his above mentioned book from

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Saheeh Bokhari and Saheeh Muslim and has given references of both in his marginal note in the same page. However, the following books may also be seen, if necessary. (1) Translation of Saheeh Bokhari (with original text) Vol I, part I: Kitabul Ilm, Ch: Kitabul Ilm, p. 134-35, Hedith No. 1142 (2) Translation of Saheeh Bokhari (with original text), Vol. II, Part 18, Kitabul Maghazi ch: on the illness of the Holy Prophet (S.A.) and his demise, p. 696. Hedith No. 1558 (3) Translation of Saheeh Bokhari, Vol. III, part 30, pp. 842-43, Hedith No. 2221 (4) Saheeh Muslim (Arabic), part 5, ch: on will, p. 76 (5) fathul Ba i (explanatory notes on Saheeh Bokhari) by Hafiz Ibnu Hajar Asqalani, printed in Egypt, 1939 A. H. part I, marginal note on p. 149 and part 8, ch: on the illness of the Holy Prophet (S. A.) and his demise, p. 101 (6) Letters of Sheikh Ahmed Sarhandi alias Mujaddid Alfa Sani, Vol. II, Letter No. 36, PP. 61-62 (7) Ash-shifa by Qazi Ayaz, printed at Bareilly, P. 308, also Lahore Ed., part 2, pp. 273-75 (8) Naseemur Riaz (explanatory notes on Ash Shifa of Qazi Ayaz Maliki by Allama Khafaji, part 4, p. 278 (9) Explanatory notes on Ash Shifa by Ali Qari on the margins of Naseemur-Riaz part 4, p. 278 (10) Madarijun Nabuwat dy Sheikh Abdul Haq Muhaddith of Delhi, printed by Nawal Kishore, Cawnpur, p. 512 (11) Sirrul Aalameen by Imam Ghazali, printed Bombay, thesis, 4, p. 9 (12) Habib us Siyar, printed Bombay, Vol. II, p. 79 (13) Al-Faruq by Shibli Nomani, Mufede Aam Press, Agra Part I, P. 60.

THE EXCUSES OF MAULANA SHIBLI NOMANI

Maulana Shibli Nomani has although reproduced

fully from Saheeh Bokhari the tradition of Qirtas (Paper) and has also agreed that the Arabic word Yahjur meant HIZYAN (utterance of meaningless jungles), has also put forth three main excuses among others with regard to the narration of the tradition in question as contained in Saheeh Bokhari and has finally rejected the tradition as incorrect on the force of three excuses which are reproduced below from Al-Faruq.

(i) Abdullah bin Abbas (R.A.) who has narrated the tradition is not an eye witness to it (ii) Abdullah bin Abbas (R.A.) was only 13 or 14 years of age at that time. (iii) At the time of the event a great many companions of the Holy Prophet (S.A.) were present but in spite of the tradition having been narrated in several ways such as in Saheeh Bokhari wherein it has been narrated in seven different ways no source other than Abdullah bin Abbas has been produced to confirm it.

ANSWER TO EXCUSE NO. 1

It appears that Maulana Shibli is not himself sure of the absence from or presence on the scene of occurrence of the event otherwise there was no necessity of his putting forth the excuse regarding the age of Hazrat Abdullah bin Abbas (R.A.) In that case he could simply exclaim: "Where was Abdullah bin Abbas there then?"

A BLUNDER

Besides the above Maulana Shibli while putting forth the first excuse and referring to Fathul Bari in

support thereof has committed a gross mistake, inadvertently, though; instead of saying what was said by the author of Fathul Bari he has by mistake, named Abdullah bin Abbas. The contents of the narration in Fathul Bari referred to by Maulana Shibli is as follows:—

"Because Ubaidullah is a Tabai (belonging to the second group of persons after the Holy Prophet (S.A.) he had not seen the event, having been born after the departure of the Holy Prophet (S.A.) from this world. He heard the incident very very long after his birth from Abdullah bin Abbas, Allah knows better!"

Maulana Shibli obviously mistook Ubaidullah for Abdullah mentioned in Fathul Bari. What a blunder indeed! especially while doing research in such a serious matter which resulted in the pronouncement of a wrong appraisal and rejection of a unanimously acknowledged tradition of the Holy Prophet (S.A.). It would be interesting to note that the presence of Hazrat Abdullah bin Abbas (R.A.), which has been denied by Maulana Shibli, as proved by the words "and he heard from Abdullah bin Abbas" in the above quotation from Fathul Bari to which the learned Maulana (Shibli) has referred in support of his denial of the fact.

EXCUSE NO. 2.

The excuse of Maulana Shibli with regard to the age of Hazrat Abdullah bin Abbas (R.A.) at the time of the event of Qirtas is excuse which is unacceptable to all the knowledgeable circles in Islam. Who does not know that in Arabia girls of 9 years and boys 12 years become mature and capable of understanding minute

details of such things as in the present case. As such the age of Hazrat Abdullah bin Abbas (R.A.) which has been described by the learned Maulana himself as 13 to 14 was quite fit for narrating the tradition in question.

Besides, all the Muhadditheen have unanimously accepted the traditions narrated by teenager Shahbis such as Hazrat Imam Hasan (A.S.) who was 7.8 years at the time of the Holy Prophet (S.A.)'s demise. (Shaheed-e-Karbala Aur Yazeed by Maulana Tayyib of Deoband, p. 39, Maulana Tayyib has further proved by referring to *kifayatul Khateeb* that the reports of all the Sahaba even minor in age are acceptable. (Shaheed-e-Karbala Aur Yazeed, p. 28).

In view of the above how the excuse of Maulana Shibli with regard to the age of Hazrat Abdullah bin Abbas (R.A.) which according to the learned Maulana himself was 13 to 14 years at the time could be accepted?

EX USE NO. 3.

According the Maulana Shibli no Sahabi other than Hazrat Abdullah bin Abbas (R.A.) has said a word about the event of Qirtas. Agreed for a moment for argument's sake. But this is not sufficient for rejecting a tradition narrated by a Sahabi of the status use of Hazrat Abdullah bin Abbas (R.A.). That is why all the Muhadditheen of the Sunni faith have accepted it on its face value. As mentioned by Maulana Shibli himself it has been narrated in *Saheeh Bokhri*, in seven different ways and it has also been reproduced in *Saheeh Muslim* also and according to the rule laid

down in the principles of traditions compiled by the Sunni scholars of traditions such a tradition is a unanimous and cannot be rejected at all by any one. Therefore, the event of Qirtas is proved by the solitary narration thereof by Hazrat Abdullah bin Abbas. But just to give a further reply to the argument of Shamsul Ulama Maulana Shibli Nomani let us refer to *Tarikh-e-Baghdad* a purely Sunni book wherein is contained the dialogue between Hazrat Omar and Hazrat Abdullah bin Abbas (R.A.) relating to the event which confirms the tradition in question narrated by Bokhari and Muslim as well as it brings in another Sahabi, that is, Hazrat Omar himself who according to the narration contained in *Saheeh Bokhari* and *Muslim* is reported to have uttered the words: "the Book of Allah is sufficient for us" but according to the dialogue contained in *Tarikh-e-Baghdad* Hazrat Omar is directly reported to be saying that the "Holy prophet (S.A.) was going to write but I stopped him". This dialogue has also been reproduced in the explanatory notes to *Nehjul Balagha* by Ibne Abil Hadid Motuzali (Sharah Nehjul Balagha by Ibne Hadid Motuzali, Vol. III, p. 97 and p. 114). Besides, the tradition in question has been narrated in *Kanzul Ummal* on the authority of Hazrat Omar himself who is reported therein to have said that the "Book of Allah is sufficient for us." (*Kanzul Ummal*, part 3, Hadith No. 2322, p. 38, also part 4, p. 52, Hadith No. 1038);

From the above it will be seen that the third and the last main argument of Maulana Shibli that no Sahabi other than Abdullah bin Abbas has said a word about the tradition of Qirtas is also baseless.

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CHAPTER XXI THE PROBLEM OF FIDAK

(i) In the Holy Quran (Sura Nisa) Allah says as follows :—

“And we fixed inheritors for every one in the property left by the parents and relations” 4 :32 (Tr. by Abdul Quadir Muhaddith of Delhi—in Urdu)

A POINT OF WIT

The commandment of Allah in the Holy Quran regarding inheritance is a general commandment which has not exempted the prophets therefrom.

(ii) In (Sura An-Namal) of the Holy Quran Allah says :—

“And inherited Suleman (the property of Dawood” 27 : 16

Hazrat Suleman (A.S.) and Hazrat Dawood (A.S.) both are prophets. Inheritor of a prophet is, therefore, proved from the Holy Quran. The explanation rendered by people other than the Sh'as is that the inheritance mentioned in the above verse of the Holy Quran is the inheritance of the prophetic knowledge, but this explanation is contradicted by the explanatory notes of Sunni Scholars themselves, because according to Tafseer Kabir by Imam Fakhruddin Fakhruddin Razi Vol p. 557 and Tafseer Muallimut Tanzil by Abul Farnh Baghvi (p. 565) Hazrat Suleman

(A.S.) inherited one thousand horses. Inheritance of property is proved from this.

(iii) In (Sura Maryam) of the Holy Quran Allah mentions the prayer of Hazrat Zakaria (A.S.) as follows :—

“And verily I fear my inheritors and my wife is a barren woman, So give me (an) inheritor and inheritor of (the property) of (the) offspring of Yaqub”.

ANOTHER POINT OF WIT

Unless Allah Himself makes a selection and bestows knowledge on that selected persons one cannot be inheritor of the knowledge of prophethood. And the one whom Allah selects and bestows the knowledge of prophethood on him none should fear him. It proves that the inheritors of whom Hazrat Zakaria (A.S.) was afraid could not be the inheritors of the knowledge of prophethood but they could inherit his property only. But Hazrat Zakaria (A.S.) did not like it that others should inherit his property. Therefore, he prayed to Allah for a son, which is but natural and is no way a bad thing.

A FURTHER POINT OF WIT

Had it been the aim of Hazrat Zakaria (A.S.) that his inheritor should be the inheritor of the knowledge of prophethood only he would have prayed for that, but to include all the offsprings of Hazrat Yaqub (A.S.) therein clearly indicates that the inheritors he pointed out in his prayer included all other descendants of

Hazrat Yaqub (A.S.) who were not capable of inheriting the knowledge of prophethood in his eyes as except Bin Yamin (The real brother) all other brothers of Hazrat Yusuf (A.S.) were those who had told a lie that a wolf had taken away Hazrat Yusuf (A.S.). Had they been possessed with the knowledge of prophethood they would have known that the bodies of prophets are forbidden by Allah for beasts as food. They cannot, therefore, harm the prophets of Allah in any way. It proves that the prayer of Hazrat Zakaria (A.S.) for an inheritor of his own as well as the inheritor of the whole offsprings of Hazrat Yaqub (A.S.) was not the prayer for an inheritor of the knowledge of prophethood but the inheritor of the property both moveable and immoveable in the possession of Ale Yaqub.

SOME MORE POINTS OF WIT

- (1) The first point in the prayer of Hazrat Zakaria (A.S.) is that he prayed to Allah for an inheritor for the property of Ale Yaqub, but simultaneously he prayed that the new-born should be of good character.
- (2) The second point is that Hazrat Zakaria (A.S.) did not pray for an ordinary inheritor but an inheritor of good character so that he may not waste the holy articles in possession of the past generation of prophets in Ale Yaqub. This prayer was not obviously for love of worldly possessions but, as already said, for the safe-guard against wastage or desecration of the holy articles of Ale Yaqub.

THE HOLY PROPHET OF ISLAM (S.A.) AS AN INHERITOR

It has been recorded in Fathul Bari (explanatory

note on Saheeh Bokhari) and Seerate Halbia that the Holy Prophet (S.A.) inherited the house of Hazrat Hashim as well as the sword called Mathoor, some coats and five camels. Fathul Bari, Vol. 3, p. 360-361; Seerate Halbia, Vol. I, p. 56 and Vol. III, p. 355; also Al-Ansabul Ashraf by Ahmad Yahya alias Al-Balazari, Vol. I, p. 96).

ANSWER TO AN EXCUSE

It may be said that when the Holy Prophet (S.A.) inherited house of Hazrat Hashim he (God forbid) was not a prophet, but it is wrong to say this, because according to an authentic tradition of the Holy Prophet (S.A.) himself he was a prophet when Hazrat Adam (A.S.) was not even created by Allah. Besides, Maulana Ashraf Ali Thanavi has quoted another tradition to the effect that the Holy Prophet (S.A.) has said that he existed as light-fourteen thousand years before the creation of Hazrat Adam (A.S.) (Nashrit Tayyib Fi Zikrun Nabiyil Habib, p. 14-18).

A POINT OF WIT

When it is clearly proved by the Holy Quran and the traditions of the Holy Prophet (S.A.) that inheritance continued among the prophets themselves, the traditions quoted by some people as these of the Holy Prophet (S.A.) obviously stand as traditions invented by some self-seekers, because of their going against the Holy Quran. And according to a tradition of the Holy Prophet (S.A.) the traditions which do not conform with the Quran have to be stricken against the wall and were not to be taken as genuine traditions of the Holy Prophet (S.A.) at all.

Given below is an English version (literal) of a verse of Sura Hashr (Part 28) rendered into Urdu by Maulana Ashraf Ali Thanavi.

"And whatever Allah made them to give to his prophet, you neither made your horses run on it nor your camels. And it is the habit of Allah of putting any body He wants under the command of His prophets. And Allah has full command over every thing." 59:6.

According to the above verse of the Holy Quran it was Allah who made others to give to the Holy Prophet (S.A.) Fidak and other properties and by saying that no one ever worked on these properties with their horses or camels Allah made it clear that these properties were the personal properties of the Holy Prophet (S.A.) so that nobody among his followers should prefer any claim against them.

By the above it is proved that Fidak was his personal property. For further proof of this fact the following books of the Sunni Scholars may be referred to:—

- (1) Saheeh Bokhari (Ch; on Khums and Mirath).
- (2) Seerat Ibne Hisham, part 2, p. 308.
- (3) Wafaul Wafa by Allama Nuruddin Samhudi Shaafi, p. 159.
- (4) Fatuhul Buldan by Allama Balazari, printed in France together with its French Translation, Ch: 5, p. 29-30.
- (5) Tarikh Tabri, part 3, p. 95.
- (6) Tarikh Kamil Ibne Athoor, part 2, p. 85.

VERIFICATION OF GIFT

Had not the Holy Prophet (S.A.) given Fidak to his daughter Fatima Zahra (A.S.) as gift he would not have given her a written paper to her as a token thereof. But it is a fact the infallible Holy Prophet (S.A.) had given a written paper to her daughter, also infallible, to this effect, which bears a further proof of the fact that Fidak was the personal property of the Holy Prophet (S.A.). For this proof the following books of the Sunni Scholars may be referred to:—

- (1) Tafseer Durre Manthur by Imam Jalaluddin Suyuti (explanatory notes to Sura Bani Israil).
- (2) Sawaiqe Muhriqa by Hafiz Ibne Hajar Makki, Ch. 15, p. 21-22.
- (3) Sharhe Manaqib, p. 735.
- (4) Wafaul Wafa by Allama Samhudi Shaafi, Ch. 6, p. 161.
- (5) Fatawa Azizia, p. 143.
- (6) Rauzat-us Safa, Vol. II, p. 135.
- (7) Habibus Seyar, Vol. I, p. 85.
- (8) Maarijun Nabuwat by Molvi Kashifi, Part 4, p. 221.

Note: Hazrat Fatima (A.S.) had shown the written paper given to her by the Holy Prophet (S.A.) as an evidence of her claim on Fidak and Hazrat Imam Hasan (A.S.) and Hazrat Imam Husain (A.S.) as well as Ummu Aiman (R.A.) had stood as witnesses to the fact that it was given to her by the Holy

Prophet (S.A.), but it was, unfortunately, not admitted.

HAZRAT FATIMA (A.S.) FILES A SUIT

Failing to get the matter settled otherwise Hazrat Fatima (A.S.) duly filed a suit in the proper court (Saheeh Bokhari Part 12, p. 1812), but it was dismissed without the proclamation that Fidak was not the personal property of the Holy Prophet (S.A.) and without showing any other cause, either. It proves that none denied the fact that Fidak was the personal property of the Holy Prophet (S.A.) And how could it be denied when the inheritance for the prophets and by the Prophets is proved by the Holy Quran itself as mentioned above and the (so-called) tradition of the Holy Prophet (S.A.) was proved to be only wrong under the clear words of the Holy Quran. From the above it transpires that Hazrat Fatima Zehra (A.S.) was right in preferring the claim. The relevant verse Tatharr' (33:33) is a sufficient proof of the fact that Hazrat Fatima (A.S.) was infallible. She could not, therefore, prefer (God forbid) a false claim. Such a nation would certainly be against the faith of every Muslim.

It is also a wrong nation that she did not accept what the Holy Prophet (S.A.) had himself said about inheritance with regard to prophets, that is, "they are neither inheritors nor give anything as inheritance to anybody", the (so-called) tradition alleged to be that of the Holy Prophet (S.A.) In fact she never acknowledged this tradition as that of the Holy Prophet (S.A.) and was on the other hand angry on account of the

fact that neither the clear definition of the Holy Qura'n nor the documentary evidence, that is, the written paper given to her by the Holy Prophet (S.A.) were admitted by the court concerned.

WAS SHE LATER PLEASED?

To see as to whether or not Hazrat Sayyida (A.S.) had at any later stage withdrawn her claim on Fidak and was pleased with the people who had opposed her there the following books of the Sunni Scholars may be referred to;

- (i) Wafaul Wafa by Allama Nuruddin Samhudi, Vol. II, p. 157.
- (ii) Musakilul Aasan by Tahavi, Vol. I, p. 48.
- (iii) Taisceerul Bari, Tr. of Shaheeh Bokhari, Kitābul Maghazi part 12, p. 12-18 and part 17, p. 21.
- (iv) Tr. of Saheeh Muslim, published by Maktaba Shoaib, Karachi p. 25.
- (v) Ruyae Sadiqa by Shamsul Ulama Nazir Ahmed, Ch. 14.
- (vi) Rauzatul Ahbab by Muhaddith Jamaluddin Vol. 1, p. 434.
- (vii) Al-Imamat-was-Siyasat by Ibne Qateeba, p. 15.
- (viii) Isteeab by Abdul Bir on marginal notes of Asaba by Ibne Hajar, Vol. IV, p. 379.
- (ix) Izalatul Khifa by Shah Waliullah Muhaddith Dehlavi, Maqсад 2, p. 57.

- (x) Baraheen-e-Qale'a (Persian Tr. of Sawaeqe (Muhriqa), p. 21.
- (xi) Ashatul Imamah by Shaikh. Abdul Haq Muhaddith of Delhi, Vol. III, p. 480.
- (xii) Az-Zahra (Tr. by Muhammad Ahmad of Panipat) p. 89—91.

From the above it will transpire that Hazrat Sayyida (A.S.) was never pleased with the people who had rejected her claim to Fidak and with those who had displeased her by opposing her in that regard. The words "Hatta masta" (till she died) contained in Saheeh Bokhari is a clear indication of the fact that she was not pleased even until she breathed her last. Her will to stop such persons to give shoulder to her and her funeral ceremonies also provides a proof that she was never pleased with the people who were responsible for her displeasure.

And in view of the above, the report of Baihaqi, that she was later pleased cannot be trusted. More so, because it is contradictory to the reports of Saheeh Bokhari and Saheeh Muslim and stands rejected automatically under the principles unanimously accepted by the Sunni Scholars for accepting or rejecting a tradition said to be that of the Holy Prophet (S.A.) and of Imam.

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BISMILLA HIR RAHMA NIR RAHIM

SHIAISM EXPLAINED

CHAPTER XXII

THE PROBLEM OF THE TWELVE IMAMS (A.S.)

It has been mentioned by us elsewhere in this book that the Shias believe in the twelve Imams (Hazrat Ali A.S.) and eleven Imams who are direct descendants of the Holy Prophet (S.A.) from his daughter Hazrat Fatima Zehra's (A.S.) side as a matter of their faith. This belief of the Shias is based on very strong grounds which are described below :—

The Holy Prophet (S.A.) mentioned his twelve caliphs, several times with the title of "Aimma", "Omara" and "Ausia". The Tafsir and Translation of the Holy Quran by Shah Abdul Qadir Muhaddith of Delhi has the explanation of verse 13 of Ch. 5 ("And We raised up from among them Twelve Chieftains") in the margin as follows :—

"There was an agreement with that Ummat (the followers) to help the prophets coming thereafter, but with us the agreement is to obey the Caliphs whose number has been mentioned as twelve in the Holy Quran. And in view of this verse of the Holy Quran the Holy Prophet (S.A.) has pointed out that there would be twelve caliphs (Imams) among his followers belonging to the family of Quraish." (Mauzabul Quran by Shah Abdul Qadir Muhaddith of Delhi).

From the above description it is quite clear that the Holy Prophet (S.A.) had indicated the number of his Caliphs as twelve. It is also proved therefrom that the obedience to these twelve caliphs or the Imams is incumbent on us. The tradition of the Holy Prophet (S.A.) with regard to the twelve caliphs may be seen in the following books :—

- (i) Tarikhul Khulafa by Imam Jalaluddin Suyuti (Urdu), p. 5.
- (ii) Saheeh Bokhari (Urdu Translation) Vol. III, Kitabul Ankam p. 790, Hadith No. 2086, Ch. 1186.
- (iii) Saheeh Muslim with Sharhe Nuvi (Arabic) Part 3, Kitabul Amarat, p. 1452.
- (iv) Mishkat (Translation) Vol. III. Ch. Manaqibul Quraish-wa-Zikrul Qabal, p. 219, Hadith No. 5729.
- (v) Tirmizi, printed at Educational Press, Karachi, Vol. II, p. 19, Hadith No. 90.

According to Shia faith the twelve caliphs of the Holy Prophet (S.A.) to whom obedience is incumbent on all the Muslims without any caste or creed are as follows :—

- (i) Hazrat Ali (A.S.) Ibne Abi Talib.
- (ii) Hazrat Imam Hasan (A.S.)
- (iii) Hazrat Imam Husain (A.S.)
- (iv) Hazrat Imam Zainul Aabedeen Ali (A.S.)

- (v) Hazrat Imam Muhammad Baqar (A.S.)
- (vi) Hazrat Imam Jafar-e-Sadiq (A.S.)
- (vii) Hazrat Imam Musa Kazim (A.S.)
- (viii) Hazrat Imam Ali Reza (A.S.)
- (ix) Hazrat Imam Muhammad Taqi (A.S.)
- (x) Hazrat Imam Ali Naqi (A.S.)
- (xi) Hazrat Imam Hasan Askari (A.S.)
- (xii) Hazrat Imam Muhammad Mehdi (A.S.)

The above faith of the Shias is completely according to the tradition of the Holy Prophet (S.A.) reproduced in Yanabiul Muwaddat by Allam Muhammad Soleman Hanafi, a great Sunni Scholar, Vol. I, p. 115. But on page 84 of Sharhe Fiqhe Akbar by Ali Qari Hanafi, printed at Mujrabai Press, Delhi, quite a different list of the twelve caliphs of the Holy Prophet (S.A.) has been given where Yazid has been shown as the sixth caliph.

BISMILLA HIR RAHMA NIR RAHIM SHIAISM EXPLAINED

CHAPTER XXIII

PROBLEM OF FAITH OF ANCESTORS OF THE HOLY PROPHET (S.A.)

Whenever a reference is made to the faith of the ancestors of the Holy Prophet of Islam (S.A.) the Sunni commentators of Islam generally relying on their own interpretation of the Quranic words: "Le Abehe Azar" (To his ab father Azar) ascribe the ancestors of the Holy Prophet (S.A.) as idolators after Azar whom they definitely mistake for the father of Hazrat Ibrahim (A.S.) Janab Tarikh as Allama Majlisi has put it:—

"That the apparent meanings of the verses of the Quran and the Hadith (Traditions) are that Azar was the father of Prophet Ibrahim (Abraham) (A.S.) and the majority of Sunni Ulama stick to this impression but all Shia Ulama affirm that there is unanimity on this point that Azar was not the father of Prophet Ibrahim (Abraham) (A.S.). His father's name was Tarikh who was a Muslim. It has been crystalized in a number of traditions that the noble ancestors of Prophet Muhammad (S.A.) right upto Prophet Adam (A.S.) were all Muslims. They were, moreover, either prophet or vicegerents of the prophets. So Prophet Ibrahim (Abraham) (A.S.) is the grand father of Prophet Muhammad (S.A.)—the last of the Prophets. It is, therefore, certain that his (Prophet Abraham's) (A.S.) father must also have been a Muslim. Moreover, genealogists are unanimous in their verdict that

the name of Prophet Abraham's father was Tarikh" (Hayatul Quloob, Vol. 1).

AN ACADEMIC DISCUSSION

In the biographical description of Prophet Ibrahim (Abraham) (A.S.) there is a reference to idol worshipping attached with the word Azar and it is portrayed with the word 'Ab', and when there is usage of the word 'Walid' (Father) the indication of idol worshipping is missing. Keeping in view this fact, the application of the word 'Ab' in the dialectical sense may be looked into first side by side with the terminology of the Holy Quran which may also be gone through deeply. It would then be fruitful to arrive at the decision whether Azar was the father of Prophet Ibrahim (Abraham) (A.S.) or some other relation.

Now, when a reference to the uncle is made along with the father, it is termed as *abwala*. Similarly when a reference of mother is mentioned along with the father, the same phrase is used, and this very rule is applied in the case of grandfather. In the case of Yaqoob (Jacob) (A.S.) God says that when he Yaqoob (A.S.) enquired from his sons:

"What would you worship after me?" (2:133) the unanimous reply of his sons was that:—

"We will worship thy God and the God of thy fathers (*aaba*). Abraham and Ismael and Isaac, one God (*alone*) and (*only*) to Him do we submit." (2:133).

It is a known fact that Ismael cannot be listed in the lineage of their forefathers, for he was the brother

of their forefather Prophet Ishaq (Isaac) (A.S.) and so he was the uncle of Yaqoob, (Jacob) (A.S.) and his sons. (vide Mufradat of Imam Raghīb).

Now, a passage from Baizawi is quoted below as an appendix to his commentary. Says Imam Baizawi :—

"And the inclusion of Ismail's name amongst the Aaba (Forefathers) of Prophet Yaqoob (Jacob) (A.S.) is on this basis that by giving predominance mentioned with the word 'Ab' as the uncle has similitude with the father, so he is remembered as a forefather. The Holy Prophet (S.A.) has accordingly said that the uncle of a man can be compared to a collateral branch of his father, because both, the father and the uncle, represent two branches spreading out from the same trunk of a tree viz the grandfather. On this very anal by the Messenger (S.A.) has said about his uncle Abbas as the only remaining noble personality among his forefathers.

Tafseer Nazafi, Tafseer Khazin, Tafseer Baghawi and Tafseer Fakh e Razi are quite near this point. The sum and substance of all these is that the use of the word 'Ab' has been in vogue for "Amm" (uncle) besides Walid (Father).

THE WORD 'AB' AND THE HOLY PROPHET (S.A.)

After the above situations, the point now to consider is whether the word 'Ab' which the Holy Quran has referred to for Azar as father of Prophet Ibrahim (Abraham) (A.S.) has been used in the sense of 'Walid' (father) or 'Amm' (uncle). History and tradition

(Hadith) have diverse opinions on this issue, while the Holy Quran declares that it has come to ease the dissensions and patch up the differences. God in the Holy Quran reveals :

- (i). "We have not sent down the Book (the Quran) unto thee (for any other purpose than) that thou shouldest, declare unto them that truth concerning which they disagree; and for a guidance and mercy unto the people who believe," (16 : 24)
- (ii). "And We sent not down unto thee (O' our Messenger Muhammad (S.A.)) the Book (the Quran) but that this mayest explain unto them that which they differ about, and (as) guidance and mercy for the people who believe". (16 : 64)

Therefore, the decree of the Holy Quran will carry the command. These verses of the Holy Quran may at first be contemplated wherein Azar has been referred to with the word 'Ab'. The following facts are proved from these verses :

FACTS DERIVED FROM THE HOLY QURAN

- (i) He who is mentioned as 'Ab' of Prophet Ibrahim (Abraham) (A.S.) was an idolator.
- (ii) A conversation was held between him and Prophet Ibrahim (A.S.) with regard to the acceptance of Eiman (Faith).
- (iii) He had threatened Prophet Ibrahim (A.S.) with stoning to death.
- (iv) Prophet Ibrahim (Abraham) (A.S.) adopted complete separation from him and his com-

munity and in requital, God favoured him with the tidings (Bashafat) of Ishaq (Isaac) (A.S.) and Yaqoob (Jacob, (A.S.)

(v) At the time of this civil boycott, Prophet Ibrahim (A.S.) promised him to invoke God for the pardoning for his soul and fulfilled it.

(vi) In response to his prayer for pardon it was revealed to him that Azar will die as a *pagan*, and Prophet Ibrahim (A.S.) abandoned asking forgiveness for him.

(vii) In the phraseology of begging pardon only the name of Azar is mentioned and there is no indication of his own self, his parents and Momineen (faithfuls). For the sake of comparative study, now the following verse may be noted:—

"O our Lord! Pardon me and both of my parents (mother and father) and the Momineen (faithfuls) on the day of requital." (14: 41)

In this verse, there occurs the word *Walidain* which means parents. This word in particular means the persons to whom he owed his biological creation. The word 'Ab' is common, and it has the scope to convey the meaning of uncle as well. Therefore, by using the word 'Ab' Azar could not be established as father of Prophet Ibrahim (A.S.). In addition to this the conversation between Azar and Prophet Ibrahim (A.S.) is revealed in Surah Maryam and is narrated in a different way in Surah Sho'ara also. Both the narrations relate to the period of his youth when he

was not married. He was born and lived up to his youth in Babul (Babylon) where Namrood (Nimrod) was the powerful monarch. He proclaimed the authority of One God at the place and debated with Azar. All this is mentioned in Surah Maryam and Surah Sho'ara. First he reached Haraam. He married Jarab Sara. Thence he arrived in Syria and then went to Egypt. He married the slave girl Janab Hajra (Hagar) who gave birth to Prophet Ismael (A.S.). He inhabited both of them in Mecca under a command from God. (Tarékhe. Tabani)

During the period of his stay at Babylon he promised Azar for asking God's pardon for him (Azar) and fulfilled it. But when through revelation it came to light that Azar would not believe in God and would die as a *pagan*, he (Prophet Ibrahim (A.S.)) stopped the practice of begging pardon for him (Tafseer Baizawi of Surah Tauba and Sho'ara).

A glance at verses 35 and 41 of Sura Ibrahim 14 glaringly manifests that:—

(i) The portion....."O our Lord! Pardon me and my parents," of the verse refers to the incident when he prayed for Divine mercy at Mecca. This happened after the birth of Prophet Ismael (A.S.) and Ishaque (A.S.). Therefore, Surah Sho'ara and Sura Maryam pertain to different circumstances and their co-relation is out of question.

(ii) And the verse "Pardon my Ab" denotes Azar for whom the asking of forgiveness was abandoned (Sura Tauba) and by "*Walidain*"

(Parents) in : "O' our Lord! Pardon me and my parents" (14 : 41) is clearly meant Hazrat Tarikh and his wife for whom asking forgiveness continued after the time of Azar.

- (iii) In the first case asking God's pardon is specifically for Azar whereas in the second case it is for father and mother. On the basis of these observations it is incorrect to conclude that these two personalities, that is, Azar and Tarikh, the father of Prophet Ibrahim (A.S.), be taken into account as one and the same.
- (iv) The nature of begging pardon as stated in Surah Ibrahim is peculiarly elegant. Instead of a premonition of his father, he mentions himself first and after mentioning his parents he prays God's grace for all the Momineen (faithfuls). Can forgiveness for an out and out pagan (kafir) even as per regard of his promise, he will intermix it with seeking God's grace for the entire group of Momineen (faithfuls) as well? Then in the second case there is the reference of the Day of Judgment (Qiyamat), his own self, his parents and all the Momineen (faithfuls) whereas in the first case, that is, in respect of Azar he uttered only "pardon my Ab". It is significant that the reference of the Day of Judgment is also omitted in the case of Azar.
- (v) It however, forms a different basis of argument that Azar was pagan (Kafir) and begging pardon for him is meant praying God's grace

so that (on day) he may believe in God, as cited in Tafseer Baizawi, but as the parents of Prophet Ibrahim were Momin (faithful), there is the mention of Qiyamat (Day of Judgment.)

Now in the light of what has been said above let us turn to the case of the faith of the ancestors of our Prophet (S.A.).

WAS ABU TALIB (A.S.) A POLYTHEIST (IDOLATOR)?

No authentic record is *available* to prove that Hazrat Abu Talib (A.S.) had ever been an idolator. Neither any body ever saw him worshipping the idols nor did he ever admire any one of them at any time of his life. Therefore, it is wrong to say that before the prophethood of the Holy Prophet (S.A.) he Hazrat Abu Talib (A.S.) used to worship the idols. Contrary to this he recited the Khutba (Sermon) at the time of the Holy Prophet (A.S.) marriage with Hazrat Khadija (R.A.) wherein he did not only mention Hazrat Ibrahim (Abraham) (A.S.) and Hazrat Ismaeel with considerable distinction but paid them great respects, too. (Ref. Sirate Halbia, Part I, p. 154). Had he been (God forbid) an idolator he would have mentioned the idols. Both Hazrat Abdullah (A.S.), the father of the Holy prophet (S.A.) and his uncle Hazrat Abu Talib were respectable Personalities, for both of them held the spiritual light of the Holy Prophet (S.A.) before his birth according to a tradition of the Holy Prophet (S.A.) himself where in he has said to the effect that first of all Allah created him as light (vide Hadyatul Mel'edi by Allama wahceduzzaman, Delhi Edition), p.

56; Nashrut Tayyib by Maulana Ashraf Ali Thanawi, p. 6 and Madarijun Nabuwwat by Sheikh Abdul Haq Muhaddith of Delhi, p. 2). According to a tradition narrated in Riyazun Nazra Fi Manaqibil Ashra by Muhibbe Tabari (Part 2, p. 164) the Holy Prophet (S.A.) and Hazrat Ali (A.S.) were one and the same light before the creation of Hazrat Adam (A.S.) where after Allah divided that light into two parts, one part being the Holy prophet (S.A.) himself and the other being Hazrat Ali (A.S.). This tradition has been carried by Allama Sibte Ibnul Jauzi and Muhammad Suleman Hanafi in the well-known books Tazkara Khawasul Ummat and Yanabiul Muwalidat respectively.

From the tradition of the Holy Prophet (S.A.) mentioned above it is evident that the two parts of the light in question first remained separately in the loins of Hazrat Abdullah (A.S.) and his brother Abu Talib (A.S.) who were the father and uncle of the Holy Prophet (S.A.) respectively. These two persons who held the light in their loins before the birth of the Holy Prophet (S.A.) and Hazrat Ali (A.S.) could not be idolaters. Had they been so Allah would not have transmitted the sacred light in their loins. It could not either be possessed, in their wombs, by any idol worshipping women, it being a sacred light. On the other hand it was always transmitted by Allah from prophet to prophet or their fathers, as has already been proved in the case of the father of Hazrat Ibrahim (A.S.), Hazrat Tarikh, who was a Muslim. For further reference in this regard Shamsul Islam by Maulana Ahmad Riaz Khan

of Bareilly and madarijun Nabuwwat by Shaikh Abdul Haq Muhaddith of Delhi (Vol. II, p. 62) may be seen.

THE SACRED LIGHT BEFORE THE BIRTH OF THE HOLY PROPHET (S.A.) WAS VOID OF IDOLATORY

From the above it is proved that as Hazrat Abdullah, the father of the Holy Prophet (S.A.) being in possession of the sacred light before the birth of the Holy Prophet (S.A.) was void of idolatory or any thing of the sort but actually professed the faith of Hazrat Ibrahim (A.S.). Similarly Hazrat Abu Talib (A.S.) being in possession of a part of the sacred light before the birth of his son, Hazrat Ali (A.S.) was void of idolatory and professed the faith of Hazrat Ibrahim (A.S.) like his brother Hazrat Abdullah (A.S.) and as such both of them were Pure Muslims. And when the Holy Prophet (S.A.) was commissioned by Allah to propagate Islam and the Unity of God, Hazrat Abu Talib accepted him as a Prophet of Allah and proclaimed his belief in the Unity of God. But in spite of all this the Sunnis say that Hazrat Abu Talib (A.S.) did not utter the Kalema Tayyiba, that is; "There is no God but Allah and Muhammad (S.A.) is His Prophet". This belief on their part is contrary to what has been recorded in their own books. In this regard to give only two quotations from Madarijun Nabuwwat would, perhaps suffice.

(i) "It is also said that Abbas Put down his head near him (Abu Talib A.S.), heard the Kalema Shahadat from him and said to the Holy Prophet (S.A.);

O' ye the Prophet of Allah! Your uncle (Abu Talib (A.S.)) has embraced Islam. Hearing that the Holy Prophet (S.A.) felt pleasure." (Tr. from Persian text of Madarijun Nabuwwat by Shaikh Abdul Haq Muhaddith of Delhi, Vol. II, p. 32).

(i) "It has been narrated by Ibne Ishaque that he embraced Islam at the time of his death. When he was about to breathe his last he was seen moving his lips. Abbas ran towards him, put his ear to his lips and said the Holy Prophet (S.A.): "O' the son of My brother! My brother (Abu Talib A.S.) has recited the Kalema you had ordered him to." (Tr. from Persian Text of Madarijun Nabuwwat by Shaikh Abdul Haq Muhaddith of Delhi, Vol. II, p. 62). It has been recorded in Sharhe Nahjul Balagha by Ibne Abil Hadid Motazali (Vol. III, p. 312) on the authority of Hazrat Abu Bakr to the effect that Hazrat Abu Talib (A.S.) did not die till he had said: "There is no god but Allah and Muhammad (S.A.) is His Messenger". (Tr. from Arabic). It must be remembered that Shaikh Abdul Haq Muhaddith of Delhi is unanimously acknowledged by the Sunnis to be one of the greatest Sunni Scholars of the sub-continent of Pakistan and India, and is for as Ibne Abil Hadid is concerned he was also not a Shia. It is, therefore, proved that according to the belief of the Sunnis also Hazrat Abu Talib (A.S.) died as a Muslim.

A POINT OF WIT

If one goes deep into the advice of the Holy Prophet (S.A.) for Hazrat Abu Talib (A.S.) to recite Kalema at his death bed, it would appear that advice was not

with regard to his conversion to Islam but it was just as it is the practice amongst all the Muslims today to advise their dying relation to recite Kalema, because the Holy Prophet (S.A.) knew quite well that he (Hazrat Abu Talib A.S.) was already a Muslim. It is proved by many other facts.

SOME HISTORICAL FACTS

- (i) Was it only out of the love he bore for his nephew, the Holy Prophet (S.A.) that Hazrat Abu Talib (A.S.) went and lived with him for full three years facing all kinds of hardships in a mountain pass called till today "Sbaibe Abi Talib" after his name, as a result of general boycott of Bani Hahim by Quraish?
- (ii) His verses which have been reproduced in several books such as Sharhe Nahjul Balagha by Ibne Abil Hadid Motazali clearly indicate his love for Islam and his nephew as a Prophet of Allah. (Sharhe Nahjul Balagha, Vol. 3, pp. 313 and 315).
- (iii) He sent a verse among others to "Negus of Abyssinia asking the state of affairs with regard to the Muslim immigrants who had gone there for shelter and calling the Quraish who had followed them as "enemies of the Prophet (S.A.)" (Sharhe Nahjul Balagha, Vol. 3, p. 314).
- (iv) He induced his brother Hazrat Hamza (A.S.) to help the Holy Prophet (S.A.) and advised him to stick to his faith (Islam). (Sharhe Nahjul Balagha, Vol. 3, p. 315).

- (v) He ordered his brother Hazrat Jafar (A.S.) to say his prayer with the Holy Prophet (S.A.) (Insanul Uyyoon viz. Sirate Halbia by Burhanuddin Halbi Shafai, Vol. I, p. 294, part 7, p. 113).
- (vi) He left a will for Bani Hashim wherein he advised them to follow the Holy Prophet (S.A.), help him and stick to their faith (Islam) so that they could see the right path (Insanul Uyyoon F. Seeratil Amin wal Mamoon, part 1, p. 383 and Tabqate Ibne Saad, part I, p. 78).

What more could be said to prove that Hazrat Abu Talib (A.S.) had embraced Islam years before his death in fact he was on millate Ibrahim (A.S.) from his very inception.

HIS VERSES REVEAL HIS FAITH

Besides the verses (Ashaar) Hazrat Abu Talib (A.S.) sent to Negus (Najjashi) of Abyssinia asking the welfare of the Muslim immigrants to his country he (Hazrat Abu Talib A.S.) composed many other verses which are significant with regard to his being a Muslim long before his death. The verses are:—

ADDRESS TO QURAISH

"Do you know or not that we found Muhammad (S.A.) a Prophet like Musa (Moshe) (A.S.). Old scriptures have (also) mentioned him."

(Ref. Seerate Ibne Hishsham Part II, page 377).

According to Ibne Hish sham the above verse was recited by Hazrat Abu Talib (A.S.) while he was once addressing the Quraish. Does it not signify that by reciting the above verse before Quraish Hazrat Abu Talib did not only admit that he was a Muslim long before his death but also fulfilled the mission of the Holy Prophet (S.A.) by saying inter alia, therein that the old scriptures did also mention him, which denotes a clear invitation to Quraish to accept the Holy Prophet (S.A.) as a true Messenger of Allah and embrace Islam, which was then being propagated by him.

ADMITS THE PROPHETHOOD OF THE HOLY PROPHET (S.A.)

"You are the Prophet Muhammad and a big chief with a shining forehead." (Ref. Sharhe Nahjul Balagha by Abil Hadeed Motazali Vol. III p. 315).

A clear deduction which is obtained from the above verse is that Hazrat Abu Talib (A.S.) addressed the Holy Prophet (S.A.) as Prophet with considerable praise, which no non-muslim could possibly do. However, only for argument's sake, if he did it without being a Muslim, the Holy Prophet (S.A.) would have certainly asked him as to why did he call him a Prophet without believing in him as such. This was only because the Holy Prophet (S.A.) knew well that his uncle (Hazrat Abu Talib A.S.) had already embraced Islam as his faith and had proclaimed it in several ways. The following verses composed by Hazrat Abu Talib (A.S.) will throw more light on this fact.

VERSES
It has
in Sharh

A HELPER AND A CARETAKER

"I helped the Messenger of Elah with the swords glittering like lightening. This help which I render to the Messenger of the worshipped (Allah) and the care of his safety which I take is a help and care from a loving helper and care taker."

Do not the words "Messenger of the worshipped (Allah)" and the messenger of Elah (Allah)" occurring in the first and the second verse of the above couplet indicate that Hazrat Abu Talib (A.S.) had already acknowledged the Holy Prophet (S.A.) as a Prophet of Allah and being a Muslim was taking so much labour upon himself to compose such verses only to propagate the Prophethood and Messengership of Muhammad (S.A.) his nephew and the Prophet of Islam (S.A.)?

ADVICE TO HAZRAT HAMZA (A.S.)

"O! Abu Yali (Hamza)! Stick to the faith of Ahmad (S.A.) and help the religion which you profess with steadfastness. O! Hamza! Do not go back to infidelity (but) take care with truth and (full) determination for the safety of the Prophet who has brought righteousness from his Benefactor. I am pleased with your proclamation that you are a 'Momin'. So for God's sake become a helper of the Messenger of Allah and proclaim before the Quraish in clear words the religion (Islam) which you have embraced and tell them that Ahmed is not a Magician."

BY IBNE ABIL HADID MOTAZALI

recorded by Ibne Abil Hadid Motazali in *Ujul Balagha* (Vol. III, p. 315) that the

above-mentioned verses are of Abu Talib (A.S.) and are addressed to his brother Hazrat Hamza whose kunniyat Cognome was Abu Yali (R.A.).

RESULT

In view of the above verses on which all the books are unanimous that they are of Hazrat Abu Talib (A.S.) it can be said without fear of any contradiction that the one who composed these verses was a true Muslim and had embraced Islam soon after the Holy Prophet (S.A.) proclaimed that "There was no god but Allah and he was His Prophet" and as such he was commissioned to propagate Islam. Similar is the case with other ancestors of the Holy Prophet (S.A.) who were all true Muslims and followed the religion of Hazrat Ibrahim (A.S.) and, for that matter, the religion of his son Hazrat Ismail (A.S.) from the very beginning. And, as we have already said, it was a speciality of Ale Ibrahim (A.S.) to which the Holy Prophet (S.A.) belonged that none of them was ever a polytheist.

CONCLUDING ARGUMENTS

The addresses of Hazrat Abu Talib (A.S.) to Quraish at various times wherein he advised them to ponder over the righteousness of the cause of his nephew, the Holy Prophet's (S.A.) mission, his talk to Hazrat Hamza (R.A.) urging him to stick to his new faith, that is Islam, and help the Holy Prophet (S.A.) in the propagation of Islam, his advice to his another brother, Hazrat Jafar (A.S.) to join the Holy Prophet (S.A.) in the prayers; his communication to Negus, the ruler of Abyssinia asking about the welfare of the

Muslim immigrants to his country in the form of verses and his composition of several other verses in praise of the Holy Prophet (S.A.) admitting him to be the Prophet of Allah and his mentioning, also through verses, how he assisted the Holy Prophet (S.A.) to carry out his mission in the face of all sorts of oppression and suppression on the part of Quraish and their antagonizing mood and acts on all occasions as well as his (Hazrat Abu Talib's) undergoing unspeakable troubles including the worst kind of social boycott by the Quraish resulting in the former's taking shelter in the mountain-pass Shabee Abutalib near Mecca and the blockade of all articles of food and even water for three consecutive years as mentioned above provide ample proof of his being a true Muslim and having embraced Islam long before his death.

HIS OWN MARRIAGE KHUTBA

However, if any further proof in this respect is required we reproduce below some more most authentic historical records for the satisfaction of the critics regarding his faith.

At the time of his own marriage with Fatima Binte Asad Hazrat Abu Talib (A.S.) delivered the following khutba:—

"All praise is due to Allah Who is Patron of 'Arsh-e Azem,' 'Maqame Karim' and 'Mishar-o-Haleem'. Allah selected us and made distinct from others for their guidance and made us a sign of leadership. He made us the care taker of His Holy House and also made us the sign of His recognition. called

us His lovers and Chiefs of all the tribes. He saved us from going the wrong way and indulging in vices. He fixed for us the places of worship. We are Ale Ibrahim (A.S.). We are the off springs of Hazrat Ismaeel (A.S.). I have accepted Fatima Binte Asad as my bride and paid her dower. The Nikah is now, therefore, complete and you are all witnesses to it."

The above Khutba (Sermon) was obviously delivered by Hazrat Abu Talib (A.S.) before the Holy Prophet (S.A.) was commissioned by Allah to propagate his Unity (Oneness) and his own Prophethood which is a clear proof of the fact that Hazrat Abu Talib was a Muslim even before the Prophethood of the Holy Prophet (S.A.). The Arabic words 'Arsh-e Azem' 'Maqame Karim' and 'Mishar-o-Haleem' occurring in the above Khutba are most significant as well as self-explanatory.

KHUTBA OF HAZRAT ABU TALIB (A.S.) AT THE TIME OF NIKAH (MARRIAGE) OF THE HOLY PROPHET (S.A.) WITH BIBI KHADIJA (A.S.)

The following Khutba (sermon) was delivered by Hazrat Abu Talib (A.S.) at the time of Nikah (marriage) of the Holy Prophet (S.A.) with Hazrat Bibi Khadija (A.S.) (Nasikhut-Tawarikh, Hayatul-Qulub, and Biharul Anwar).

"We are grateful to the One Whom we adore that He created us in the offsprings of Ibrahim (A.S.) and in the descendants of Ibrahim (A.S.) We are also grateful to Him for bestowing on us the virtues of Maa-d and Mazar [Names of Hazrat Abu Talib (A.S.) Ancestors] and for making us the trustees of Ka'aba and the guardians of the precincts of His house and for His making us the Chiefs of the people by entrusting to us the charge of Ka'aba and Haram.

Remember that this nephew of mine is the best of all human beings with regard to nobility, family status as well as his wisdom and personal virtues, although he is not well-placed economically. But then what is one's economical position? It is just a passing phase in one's life like a waning shade as it is an ever-changing thing and unreturnable possession. You know well the family connections of Muhammad (S.A.). Now he has made an offer to Khadija bint-i-Khuwailid to take her in wedlock and has fixed the dower therefor. Remember that besides what I have already mentioned with regard to his qualities he is also very great as a man. (Rf. Seerate Halbia, Part, I p. 154).

THE PRAYER OF HAZRAT ABU TALIB (A.S.) FOR RAIN AT THE TIME OF FAMINE

The following is the event of prayer of Hazrat Abu Talib (A.S.) for rain when there was a famine in Mecca:—

"Once when there was a famine of the worst type in Mecca, people came to Hazrat Abu Talib (A.S.) and requested him to pray so that they should be relieved of the grip of that famine. Hazrat Abu Talib (A.S.) came out of his house in the state that the Holy Prophet (S.A.) who was a child then was with him. He walked to the Holy Ka'aba and made the Holy Prophet (S.A.) stand facing him with his back to Ka'aba. When Hazrat Abu Talib (A.S.) was praying to Allah, the Holy Prophet (S.A.) raised his finger towards the sky. Instantaneously, black clouds over-cast the sky and there was a heavy rain thereafter." (Biharul Anwar, Vol. 6, p. 388; Al-Muwahhibul-Ladunaiya, Vol. 1, p. 48 and Seerat-i-Halbia etc.)

THE MURDER OF CMAR BIN ALQAMA

After the murder of Cmar bin Alqama the system of Qasma was established by Hazrat Abu Talib (A.S.). The system was that after the murder of a certain person his inheritors used to come to the Chief of the tribes and fix the responsibility of the murder on some one with description of his features with oath for fifty times whereafter the punishment was awarded to the accused person named by them. This system was allowed to continue by the Holy Prophet (S.A.) (Sharh-

—Nahjul Balagha by Ibn-i-Abil Hadid Mo'tazali, Vol. 3, p. 461 and Saheeh Bukhari, Vol. 2, p. 196)

THE DECISIONS OF HAZRAT ABU TALIB (A.S.)

Several decisions of Hazrat Abu Talib (A.S.) in the matters of dispute are included in the religious code of Islam which were allowed to continue by the Holy Prophet (S.A.) during his prophethood. Had he not been a Muslim his decisions would have never been allowed by the Holy Prophet (S.A.) to be included in the religious code of Islam. This is a clear proof of the fact that Hazrat Abu Talib (A.S.) strictly followed the religious principles followed by Hazrat Ibrahim (A.S.) that continued through in his offsprings and Hazrat Abdul Muttalib (A.S.) and Abu Talib (A.S.) stuck to those principles from the very start.

The above facts are manifestations with regard to the faith of Hazrat Abu Talib (A.S.). Even Hazrat Abdul Muttalib (A.S.) followed the religion of Hazrat Ibrahim (A.S.) and that of Hazrat Ismail (A.S.) throughout his life. The following two events among several others are noteworthy in this regard.

THE ATTACK OF ABRAHA ON MECCA

When Abraha from Abyssinia, attacked Mecca in 570 A.D. with a large force consisting of a great number of elephants, he took possession of the camels found grazing on his way to Mecca. These included the camels of Hazrat Abdul Muttalib (A.S.) also. Therefore, Hazrat Abdul Muttalib (A.S.) went to Abraha who addressed him in the following words with an apparent tone of contempt:—

"You have come to me for the release of your camels, but you have no consideration for the safety of the house which you hold in a very high esteem and think it to be most sacred."

To the above words of Abraha, Hazrat Abdul Muttalib (A.S.) replied as follows:—

"I am the owner of these camels and not of the house you are hinting at. The One to Whom the house belongs will take care of it, because He and He only is responsible for the safety of His House."

When he returned from the presence of Abraha, he went to Holy Ka'aba and prayed to Allah as follows:—

"O Allah! There is none to help us out of this situation. Pray take care of Your House. O Allah! The enemy of Ka'aba is Your enemy. Pray do not give him a chance to demolish. Your House and bring it to ruins. O Allah! man takes care of his possessions. Pray You do take care of Your House, lest the signs of Christianity may over-shadow Your House. Your action today will go a long way off with regard to this event. It is Thee, O Allah! to Whom people turn for help against the rebels and You help them. O Allah! put the attackers to shame and make an end of their forces. They have brought a host of elephants to capture those who have taken shelter with You. They have rushed to Your House, but they have forgotten Your Grandeur, Your Eminence Your Glory, Your Majesty, Your Dignity and Your Power. However if you let them go today (unpunished) I would (simply) deem it only expedient and a prudent measure on Your part." That is, it would not in any way lessen my belief and faith in You.

PRAYER OF HAZRAT ABDUL MUTTALIB AT THE TIME OF BIRTH OF THE HOLY PROPHET (S.A.)

When Hazrat Abdul Muttalib (A.S.) saw his grandson, the Holy Prophet (S.A.), he expressed his gratitude to Allah.

On the third day following the birth of the Holy Prophet (S.A.), Hazrat Abdul Muttalib (A.S.) took him in his lap to Ka'aba raised him on his hands and prayed to Allah thus:—

"My gratitude goes to Allah Who has given me such a clean and pure son. O' Allah! Provide safeguard for his life, for the signs of auspiciousness are manifest with him from his very birth. Pray provide him refuge against the wickedness and depravity of the jealous persons."

Hazrat Abdul Muttalib (A.S.) had many other grandsons, but such a zeal and enthusiasm was not witnessed on his part on the birth of any one of them. This provides a clear proof of the fact that he saw clear signs of Prophethood on the face of this particular grandson of his and had complete faith in him as such:—

"Besides the above there are several other records to prove that the ancestors of the Holy Prophet (S.A.) were all Muslims."

BISMILLA HIR RAHMA NIR RAHIM SHIAISM EXPLAINED

CHAPTER XXIV

CONCLUSION

We have, in the foregoing pages of this book tried, to the best of our knowledge and capacity, to explain Shiaism to those English reading people who do not either know as to what Shiaism actually is or know very little about it.

In this humble effort on our part we have taken special care not to incur displeasure of anybody, even the prejudists, as it has never been our policy nor the motto of our life as Muslims. We believe to the letter in the proverbial saying: "United we stand, divided we fall". We have experienced much of disunity amongst Muslims and have seen the most horrible results thereof so much so that nothing is left in the skirts of garments of Muslims except the bitter fruits of our disunity. But the time has now come that we all brothers in Islam should unite like real brothers in the name of our Islamic faith and in accordance with the tradition of the Holy Prophet (S.A.) who has said: "A Muslim is a brother to a Muslim". The dark clouds of a common ruination are looming large on the horizon of the Muslim World more than ever before. The people of other faiths in the whole are opposed to our common faith and leave no stone unturned whenever they get an opportunity to achieve

their ends with regard to our wholesale ruination. Is it not, therefore, our foremost duty to come forward at once to fill up the dreary ditch of sectarian differences, big or small, and come to a mutual understanding and to follow the policy of co-existence which is the essence of Islamic faith. According to another tradition of the Holy Prophet (S.A.) the "Muslims are hard on the infidels, but they are kind and merciful among themselves". Should we not, therefore, make an attempt to prove to the world that what the Holy Prophet (S.A.) said about the Muslims in his above traditions they are practically the same in its letter and spirit. Time never comes back. It does not wait for anybody, either. Let us all, therefore, answer the call of time. May the Al-Mighty Allah grant Muslims generally sight, once again, to see things in their proper perspective, and the power to face our common foes, the non-muslims, jointly getting together like the five fingers of the hand under the exigency of time. Amin!

Dated : Karachi, May 17, 1969

HOLY PROPHET (S.A.) SAID:

- ... No man has believed perfectly until he wishes for his brother that which he wishes for himself.
- ... He who does not care for the interest of his Muslim brethren is no Muslim.
- ... Honesty commands the first place in your search for the ethics of the Islamic Faith.
- ... There is no monasticism in Islam.
- ... The chief elements of reason next to faith is to love mankind.
- ... Reason is the root of my Faith.
- ... Muslims are brothers in religion ; and they must not oppress one another nor abandon assisting one another nor hold one another in contempt and all things of one Muslim are unlawful to another, his blood, property and reputation.
- ... All Muslims are like one wall, some parts strengthening others ; in such a way they support each other.
- ... All Muslims are as one person. If a man complains of a pain in his head, his whole body complains. He is not one of us who is not affectionate to the little ones and does not respect the reputation of the old ; and he is not one of us who does not order that which is lawful and prohibits that which is unlawful.

HAZRAT ALI (A.S.) SAID :

- ... The chief aim of Islam is submission to Allah.
- ... Islam is the right path. The paths of faith are open and understandable.

HOLY QURAN SAYS :

... O' you who believe; enter you all into submission (to Allah) wholly and follow not the footsteps of Satan; for verily, he is to you an Open Enemy.

(2:208)

... Verily the religion with Allah is ISLAM (submission to Allah's Will) ; and those whom the Book had been given did not differ but after the knowledge (of the Truth) had come unto them, out of envy among themselves ; and whosoever disbelieves in the signs of Allah, then, verily, Allah is quick in reckoning.

(3:19)

... The Believers are but a single brotherhood.

(49:10)

... O' you people ! Verily We have created you of a male and a female, and made you in nations and tribes, that you may recognise each other ; Verily the most honoured of you with Allah is the one of you who guards (himself) the most (against evil), verily Allah is All-Knowing, the All-Aware.

(49:13)

... The believers are but brethren, so make you peace among the brethren and fear you (the wrath of) Allah that you be blessed with mercy.

(49:10)

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